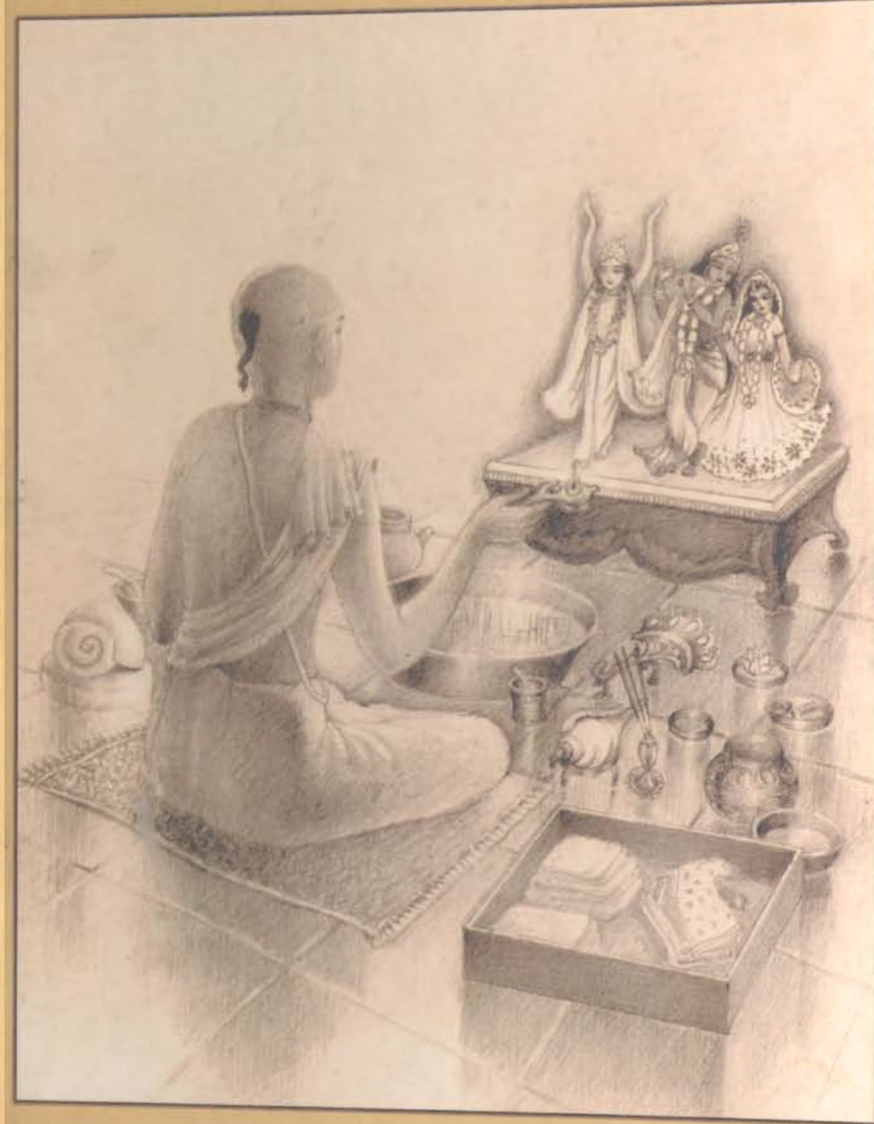
Arcana-Dīpikā

THE LIGHT THAT ILLUMINATES DEITY WORSHIP



Hindi Translation by
Śrīla Bhaktivedānta Nārāyaṇa Mahārāja
Śrīla Bhaktivedānta Vāmana Mahārāja

Śrī Śrī Guru-Gaurāṅga Jayataḥ

Arcana-dīpikā



The Light That Illuminates the Process of Deity Worship

Hindi Translation by

Śrīla Bhaktivedānta Nārāyaṇa Mahārāja

&

Śrīla Bhaktivedānta Vāmana Mahārāja

English Rendition by

Amala Kṛṣṇa Prabhu & Prema vilasa Prabhu

GVP

Gauḍiya Vedānta Publications

Mathurā, Uttar Pradesh, India

Other titles by Śrīla Bhaktivedānta Nārāyaṇa Mahārāja:

The Nectar of Govinda-līlā
Going Beyond Vaikuṇṭha
Bhakti-rasāyana
Śrī Prabandhāvalī
Śrī Śikṣāṣṭaka
Śrī Bhakti-rasāmṛta-sindhu-bindu
Śrī Manaḥ-śikṣā
Bhakti-tattva-viveka
Śrī Upadeśāmṛta
Rays of the Harmonist
The Essence of All Advice
Śrī Gauḍīya Gītī-Guccha
The Pinnacle of Devotion
Shower of Love
Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī: His Life and Teachings
Veṇu-gīta

Śrī Gauḍīya Vedānta Samiti
ISBN 81-86-737-08-1
Printed in India at Rekha Printers Pvt. Ltd., New Delhi-110 020

GVP

Gauḍīya Vedānta Publications
Mathurā, Uttar Pradesh, India

Arcana-dīpikā

Contents

Click & Browse

Chapter Three

Chapter Four

Chapter Five

Chapter Six

Chapter Seven

Preface
for the English Edition

The title of this book, *Arcana Dīpikā*, means "the lamp that illuminates *arcana*." The term *arcana* signifies honor or worship. As one of the *nava-lakṣana*, the nine processes of devotional service, it refers to worshipping the Deity form of the Lord. *Arcana Dīpikā* teaches us exactly how this service is performed and how to please the Lord through this process of worship. By the mercy of Śrī Caitanya Mahāprabhu; the Six Gosvāmīs and other contemporary followers of Śrīman Mahāprabhu; and more recently, Śrīla A.C. Bhaktivedānta Svāmī Mahārāja the process of Deity worship, which is the authentic method of approaching Śrī Bhagavān, has been successfully introduced to the entire world.

Arcana Dīpikā was originally presented in Hindi and Bengali by Śrīla Bhaktivedānta Nārāyaṇa Mahārāja and Śrīla Bhaktivedānta Vāmana Mahārāja, respectively. Those versions were written for a readership already familiar with some of the methods and procedures of *arcana*. In this translation, the English edition, we have included supplementary explanations for the understanding of those who are unfamiliar with the Vedic culture and the tranditional methodology used in the process of *arcana*. Additionally, because the Vedic system is orthodox and may appear extremely rigid from the perspective of people of other backgrounds, as far as possible we have tried to organize and simplify the procedures while preserving the original method.

Here, we must include a word of caution. Although *Arcana Dīpikā* teaches the process of worshipping the Deity, *arcana* cannot be practiced by merely following this book. In order to practice *arcana* in its pure form, which awakens

bhakti, one needs to be initiated by a bonafide spiritual master. It is by the grace of such a pure devotee that a person in the conditioned state is able to obtain the *adhikara* or the qualification to worship the Deity of the Lord.

It is a privilege to be admitted into the circle of those who have established a relationship with Śrī Bhagavān and who daily offer their worship to Him.This process of *arcana* is a prescribed method to easily develop *prema-bhakti,* the innate propensity of the *jīva* to love God. By engaging in this process—under the inspiration and guidance of the *guru*—gradually in the heart there is an awakening of affection for one's worshipable object and the blossoming of hope to attain *śuddha-bhakti,* unalloyed devotion to Kṛṣṇa.

The Editors

Introduction

It is enjoined in the *śāstras, 'sampradāya-vihīnā ye mantrāste viphalā matāḥ'*: *mantras* which are not received from a *guru-paramparā,* bona fide disciplic succession, yield no result. The chanting of such unauthentic *mantras* does not lead to perfection. Therefore, Śrī Bhagavān, the embodiment of all auspiciousness, has displayed unlimited compassion towards the *jīvas* of Kali-yuga by introducing the topmost process of *sādhana-bhajana.* In this age of Kali, our sole subject of consideration, for the benefit of the Śrī Gauḍīya Vaiṣṇava community in the line of Madhvācārya, is the process of worship, especially the rules and regulations recommended by Svayam Bhagāvan Śrī Caitanya Mahāprabhu, the saviour of the fallen souls. These teachings of Śrīman Mahāprabhu have been presented to us in the form of authorized *śāstras* through the medium of Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī, Jīva Gosvāmī, Gopālabhaṭṭa Gosvāmī and other Vaiṣṇava *ācāryas.*

Śrī Bhagavān Himself is the only worshipable object of the Vaiṣṇavas. Only those who are initiated into the *viṣṇu-mantras* and who engage in the worship of Viṣṇu are Vaiṣṇavas. Therefore, the acceptance of *viṣṇu-dīkṣā* and the consequent engagement in the worship of Viṣṇu is the primary symptom of Vaiṣṇavism. It is imperative for an initiated person to embrace and relish the prescribed conduct and obligatory duties of the Vaiṣṇavas which have been presented upon the merciful order of Śrī Caitanya Mahāprabhu by the Vaiṣṇava *ācāryas* in the form of fresh butter churned from the *śastra*-ocean. It is mentioned in various *śastras* that all people from the four *varṇas* and *āśramas* have the right to become Vaiṣṇavas by accepting the *viṣṇu-mantras* and then engaging in the worship of Viṣṇu.

All the fruitive endeavors of an uninitiated person are meaningless. Due to not having received *viṣṇu-dīkṣā,* such a

person has not established a relationship with Śrī Bhagavān and therefore cannot be acknowledged as a bona fide Vaiṣṇava. Only when one's *sambandha-jñāna* awakens after undergoing *dīkṣā-saṁskāra* and receiving the *viṣṇu-mantras* in accordance with the *śāstric* injunctions is he genuinely established as a true Vaiṣṇava. The chanting of the *mahā-mantra* does not depend upon any rule or regulation related to the formal acceptance of initiation. Then, what is the need of accepting formal initiation if we can attain perfection simply by chanting the names of Śrī Bhagavān? Many people have this misconception.

The process of *dīkṣā* awakens in the heart of a *jīva* a particular relationship with Śrī Bhagavān. By the influence of that relationship, *avidyā* or ignorance of one's constitutional identity and other *anarthas* vanish in sequence. Without undergoing *upanayana*, the *saṁskāra* of receiving a sacred thread, the son of a *brāhmaṇa* does not possess the eligibility to study the Vedas. It is only after receiving this *upanayana* that he obtains the necessary eligibility. Similarly, an uninitiated person does not possess the necessary qualification to perform the worship of Śrī Bhagavān. Only after accepting *dīkṣā* does he obtain the eligibility. Transcendental knowledge awakens in one's heart by the effect of receiving *dīkṣā*, and he truly becomes a human being. *Dīkṣā-saṁskāra* enlightens one in transcendental knowledge and destroys one's accumulation of unlimited sins. Therefore, *tattvajñas* or those who know the truth call this process *'dīkṣā'*. As a chemical reaction turns bronze into gold, by receiving *dīkṣā* a person attains *dvijatva* or the status of being twice-born. Hence, it is imperative to accept initiation and thus establish a particular relationship with Śrī Bhagavān. By destroying the sins and sufferings of a weak-hearted *jīva* and by purifying and enlightening him, the process of *dīkṣā* first elevates him to the *sattva-guṇa* and ultimately establishes him in the stage of transcendence.

Guru-pādāśrayas tasmāt kṛṣṇa-dīkṣādi śikṣaṇam—it is one's foremost duty to take shelter of the lotus feet of a *sad-guru*

who is thoroughly established in a bona fide disciplic succession and then accept initiation from him. The *guru* is non-different from a manifestation of Śrī Hari. Bhagavān Śrī Hari Himself is the *guru* of all *jīvas*. If the *guru* is pleased with someone, Śrī Bhagavān will also be pleased with that person. If Bhagavān is displeased with someone, he can still be protected by a *sad-guru*, but if the *guru* is displeased with someone, then even Śrī Bhagavān cannot protect him. *Guru-kṛpā* or the mercy of the *guru* is the exclusive hope for a person who has taken shelter of him. The *gurus* can be classified into three categories: *śravaṇa-guru*, *dīkṣā-guru* and *śikṣā-guru*. *Śrī guru*, the worshipable Deity (Bhagavān) and the *mantra* serve the same purpose. One who considers them to be separate will not attain perfection. Hence, by understanding *guru-tattva* in truth and thus accepting shelter of the *guru's* lotus feet as recommended in the *śastras*, one is sure to be liberated from the bondage of material existence. By taking shelter of the lotus feet of a *sad-guru*, a *jīva* can achieve the topmost goal (*parama-puruṣārtha*).

Those who have taken shelter of the lotus feet of a *sad-guru* and received *dīkṣā* from him realize that Śrī Bhagavān is the supreme Lord and everyone's worshipable Deity. Amongst the sixty-four limbs of *bhakti*, the nine-fold limbs of devotion (*navadhā-bhakti*) and the five-fold limbs of devotion (*pañcāṅga-bhakti*), devotion constantly accompanied by the performance of *kīrtana* (*kīrtanākhyā-bhakti*), is described as being the topmost. *"Yadyapy anyā-bhaktiḥ kalau kartavyā, tadā kīrtanākhyā bhakti-sanyogenaiva"* -this statement shows the supremacy of *kīrtanākhyā-bhakti* in the age of Kali. Still, in order to remove the weakness of heart and mundane conceptions of a *kaniṣṭha-adhikārī* or neophyte devotee who is initiated into the *viṣṇu-mantra*, *arcana* is specifically required. Therefore, for the convenience and benefit of devotees engaged in *arcana*, this Arcana-dīpikā is being published. It considers the distinctions and special characteristics of the births known as *śaukra* (birth from semen), *sāvitrya* (receiving the sacred thread from a *brāhmaṇa*) and *daikṣya* (initiation

into the *viṣṇu-mantras* by a bona fide *guru*). It also establishes through *śastric* evidence and reasoning that only those who are initiated into the *viṣṇu-mantras* have the eligibility to perform *arcana* of Bhagavān and that their *arcana* becomes complete and perfect only when accompanied by the performance of *kīrtana* of the *mahā-mantra*.

A *jīva* can never achieve liberation from the entanglement of the material energy if he disregards *bhagavat-sevā*, the loving devotional service of Bhagavān. Therefore, the process for performing *arcana* of Śrī Bhagavān has been established on the basis of Śrī Nārada-pañcarātra and other *smṛtis*. The Śrīmad-Bhāgavatam recommends that after receiving the *viṣṇu-mantras* from a *sad-guru* and learning the procedure of *arcana* from him, one should worship his favourite Deity of Bhagavān Śrī Hari. The consciousness of the conditioned soul is very flickering and similar to that of an ignorant child. Only by the mercy of the *ācārya* does he develop a reverential attitude towards the transcendental Deity and become fortunate to receive instruction on the worship of *advaya*, nondual Śrī Viṣṇu. Those who are adverse to *hari-sevā* disregard the path of *arcana* and instead engage in the activities of *karma* and the cultivation of *jñāna*.

But those who perform *arcana* according to the rules of *pāñcarātrika* know *bhakti-yoga* to be the topmost. Impurity exists in any endeavour devoid of the worship of Śrī Bhagavān. In the absence of a proper relationship with Bhagavān, one tends to worship many demigods. In such consciousness, one cannot properly perform the *arcana* of Śrī Hari. Those attached to household life have envious natures and agitated minds. Due to this, they become entangled in various types of imaginary paths and disrespect the *arcana* process. When the *jīva* becomes free from the influence of his material ego and accepts his eternal occupation of servitude, then his worshipable Śrī Bhagavān manifests before him in the form of a Deity to accept his service. *Yena janmaśataiḥ purva vāsudevaḥ samarcitaḥ, tanmukhe harināmāni sadā tiṣthanti bhārata*. The *mahājanas*, the exalted devotees of

Śrī Bhagavān, have commented on this verse as follows: To achieve the eligibility to genuinely enter *nāma-bhajana*, the *jīva* must first be elevated from the *kaniṣṭha-adhikārī* stage to the *madhyama-adhikārī* stage by rendering service to the *arcāvatāra*, the Deity form of Bhagavān. The process of Deity worship has been mentioned in both the Pañcarātra and the Bhāgavatam. Therefore, Svayam Bhagavān Śrī Caitanya Mahāprabhu has said:

kṛṣṇa-mantra haite habe saṁsāra-mocana
kṛṣṇa-nāma haite pabe kṛṣṇera caraṇa
Caitanya-caritāmṛta, ādi-līlā 7.73

One can obtain freedom from material existence simply by chanting the *mahā-mantra*. Indeed, by chanting *kṛṣṇa-nāma* one obtains Kṛṣṇa's lotus feet.

As long as a devotee remains a *kaniṣṭha-adhikārī*, he cannot realise the supramundane or transcendental position of Bhagavān's eternal devotees. By faithfully worshipping the Deity of Vāsudeva with the help of various items, he gradually realises the *svarūpa* of the transcendental name and *mantra*, which consequently diminishes his mundane conceptions. Apart from the *arcā-vigraha*, the Deity of Bhagavān, the *jīva* maintains an intense enjoying tendency towards all the other perceivable objects. Therefore, in order to enhance his reverential attitude towards Śrī Bhagavān, the neophyte devotee is recommended to perform all of his endeavours for Bhagavān's pleasure while simultaneously completely renouncing other activities. While performing *arcana*, one must focus his attention on the *arcā-vigraha* and the process of *arcana* itself. By advancing in the process of *arcana*, one enters into the realm of *bhajana*. Although the process of *arcana* is not the priority in *bhajana*, still *bhajana* is not opposed to the reverential service attitude required for *arcana*.

In fact, the *arcā-vigraha* is a special incarnation of Bhagavān. Bhagavān's incarnations appear in this world at certain times, but both *antaryāmī*, the Supersoul and the *arcā-vigraha* can be realised at all times by the process of loving

devotional service. There is a basic difference between *arcana* and *bhajana*. While *arcana* is an activity performed with a reverential attitude, *bhajana* may appear to transgress such a reverential path. Still, by taking complete shelter of the chanting of *harināma*, *bhajana* is in itself a complete process of exclusive devotional service to Bhagavān.

By performing *arcana* of Bhagavān, one soon feels immense pleasure within oneself which is the cause of all varieties of perfections and auspiciousness. Without performing *arcana*, it is not possible for a person attached to material enjoyment to break free from bad association and so forth. Śrī Bhagavān Himself instructs us on the process of His *arcana* through the guidelines given in the *śastras*.

Moreover, great sages like Brahmā, Śiva, Nārada, Vyāsa and others have recommended this process as the most beneficial for the supreme welfare of all individuals situated within the *varṇāśrama* system, including women and *śūdras*. *Arcana* is classified in three categories-*vedic*, *tantric* and mixed. The altar or sacrificial arena, fire, the sun, water and the heart are either places of *arcana* or objects of *arcana*. The Deity can be of eight kinds: carved from stone, carved from wood, made of clay, paint, sand, jewels, gold or other alloys or mentally conceived (*mānasic*). Furthermore, the Deity can also be either moveable (*cala*) or stationary (*acala*). Bathing the Deity with *mantras*, worshipping the Deity at different *sandhyas* (intervals), cleansing the Deity, changing the Deity's clothes and decorating the Deity with ornaments, sprinkling purified water on the different instruments and ingredients employed in *arcana*, offering *pādya* (ingredients used for bathing feet), *arghya-ācamanīya* (ingredients used for washing the mouth), incense, scents, a lamp, flowers and food, worshipping the Deity's eternal devotees in the *guru-paramparā*, chanting the *mūla-mantra*, the recitation of hymns, offering prostrated obeisances, reciting prayers and honouring the garlands, *candana* (sandalwood paste), flowers and other items offered to the Deity are limbs of *arcana*. Constructing a temple for the proper installation of the Deity, organizing

processions and observing festivals related to the Deity are also integral limbs of *arcana*. Thus, by performing *arcana* unto Śrī Hari with *bhakti-yoga*, single-minded pure devotion, one attains loving devotional service of His lotus feet.

Being a special *avatar* of Bhagavān, the Deity captivates the faith of the *arcaka*, the devotee who performs *arcana* and bestows auspiciousness upon him. Those who consider the *arcā-vigraha* to be composed of certain structural ingredients and maintain an enjoying mentality towards Him, have no faith in Bhagavān Śrī Viṣṇu. If anyone considers Bhagavān to be an object of his enjoyment and pretentiously engages in *arcana*, then certainly he possesses either very weak faith or no faith at all. With great faith one should perform the worship of the Deity of Bhagavān with sixteen varieties of paraphernalia. Sincere household devotees should worship Śrī Bhagavān with the best ingredients. The *uttama-adhikārīs* or *premī-bhaktas* who have developed great love for Bhagavān are beyond the rules and regulations of *varṇāśrama*. Being immersed in their mood of intense devotion, they perform *bhāva-sevā*, worship endowed with ecstatic emotions, with easily attainable ingredients. Wealthy household-devotees should worship the Deity with the best ingredients and observe various devotional festivals according to their capacity. Behaving in a miserly fashion in this regard makes one wicked and consequently his service-attitude begins to deteriorate.

It is stated in the *Śrī Hari-bhakti-vilāsa*:

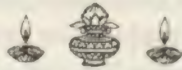
> *kṛtyānyetāni tu prāyo gṛhiṇāṁ dhanāni satām*
> *likhitāni na tu tyaktaparigraha-mahātmanām*

Mentioned herein are obligatory duties concerning the process of *arcana* which are recommended for wealthy, virtuous householders. They do not pertain to fully renounced sages.

Lastly, I would like to submit that although I am completely unworthy, I am being presented as the editor of this volume, but in fact the Hindi edition of this volume published by Śrī Gauḍīya Vedānta Samiti has been released only by the exclusive persistence and service-attitude of my godbrother Pūjyapāda Tridaṇḍi Svāmī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja. For proofreading and various other associated activities the services of Tridaṇḍi Svāmī Śrīmad Bhaktivedānta Padmanābha Mahārāja, Śrīman Śubhānanda Brahmacārī, Śrīman Navīna-kṛṣṇa Brahmacārī and other devotees are highly appreciated. There may be some printing mistakes due to its being published in a short period of time. We shall feel blessed if the honorable Vaiṣṇavas study the contents with the sole purpose of grasping the essence.

Foundation day of Śrī Gauḍīya Vedānta Samiti
Akṣaya Tṛtīyā, 18 Madhusūdana, 500 Gaurābda, 28 Vaiśākha, 1908 Bhāratīyābda, 12th May 1986.

Śrī Guru-vaiṣṇava-dāsānudāsa
(Tridaṇḍi-bhikṣu) Śrī Bhaktivedānta Vāmana



Śrī Śrī Guru-Gaurāṅga Jayataḥ

Arcana-dīpikā

Maṅgalācaraṇam

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

I offer praṇāma unto the lotus feet of Śrī Gurudeva this includes the *dīkṣā-guru*, the *bhajana-śikṣā-guru*, the superlative succession of *gurus*, meaning the succession predominated by Śrī Madhvācārya and Śrī Mādhavendra Purī, and the Vaiṣṇavas of all four *yugas* to Śrī Rūpa Gosvāmī, his elder brother Śrī Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates, to Śrī Advaita Ācārya, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu and all of His associates, and to Śrī Rādhā and Kṛṣṇa accompanied by all of Their *sakhīs* and *mañjarīs* headed by Śrī Lalitā and Viśākhā.

Śrī Guru-praṇāma

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ

I offer my most humble *daṇḍavat-praṇāma* unto Śrī Guru who has opened my eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge.

namaḥ oṁ viṣṇupādāya ācārya-siṁha-rūpiṇe
śrī-śrīmad-bhakti prajñāna keśava iti nāmine

I offer *praṇāma* to the lion-like *ācārya, jagad-guru oṁ viṣṇupāda aṣṭottara-śata* Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī.

Śrīla Prabhupāda-vandanā

namaḥ oṁ viṣṇupādāya kṛṣṇa-preṣṭhāya bhūtale
śrīmate bhaktisiddhānta-sarasvatīti nāmine (1)

śrī-vārṣabhānavī-devī-dayitāya kṛpābdhaye
kṛṣṇa-sambandha-vijñāna-dāyine prabhave namaḥ (2)

I offer *praṇāma* time and again unto the master who bestows the science of Kṛṣṇa, who is very dear to Kṛṣṇa, who is the recipient of Śrī Vārṣabhānavī-devī Rādhikā's mercy, who is an ocean of mercy, and who appeared on this earth as *oṁ viṣṇupāda* Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī.

mādhuryojjvala-premāḍhya-śrī-rūpānuga-bhaktida-
śrī-gaura-karuṇā-śakti-vigrahāya namo 'stu te (3)

I offer *praṇāma* unto he who is the embodiment of that *rūpānuga-bhakti* which is radiant with the conjugal love of Śrī Rādhā-Kṛṣṇa and who is the personification of Śrī Gaurāṅga Mahāprabhu's mercy potency.

namaste gaura-vāṇī śrī-mūrtaye dīna-tāriṇe
rūpānuga-viruddhā 'pasiddhānta-dhvānta-hāriṇe (4)

I offer *praṇāma* unto he who is the embodiment of Mahāprabhu's teachings, who is the deliverer of the fallen, and who is the annihilator of the darkness arising from misconceptions which are opposed to the philosophy enunciated by Śrīla Rūpa Gosvāmī.

Śrīla Gaurakiśora-vandanā

namo gaurakiśorāya sākṣād-vairāgya mūrtaye
vipralambha-rasāmbhode! pādāmbujāya te namaḥ

I offer *praṇāma* unto the lotus feet of Śrīla Gaurakiśora dāsa Bābājī Mahārāja who is renunciation personified and an ocean of *vipralambha-rasa.*

Śrīla Bhaktivinoda-vandanā

namo bhaktivinodāya saccidānanda-nāmine
gaura-śakti-svarūpāya rūpānuga-varāya te

I offer *praṇāma* unto Saccidānanda Śrī Bhaktivinoda who is the foremost of *rūpānuga* devotees and the embodiment of Śrī Caitanya Mahāprabhu's *śakti.*

Śrīla Jagannātha-vandanā

gaurāvirbhāva-bhūmes tvaṁ nirdeṣṭā sajjana-priyaḥ
vaiṣṇava-sārvabhauma-śrī-jagannāthāya te namaḥ

I offer *praṇāma* unto Vaiṣṇava-sārvabhauma Śrī Jagannātha dāsa Bābājī Mahārāja who indicated the precise location of Śrī Gaurasundara's appearance and who is dear to all saintly persons.

Śrī Vaiṣṇava-vandanā

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

I offer *praṇāma* to the Vaiṣṇavas who just like desire trees can fulfil the desires of everyone and who are full of compassion for conditioned souls.

Śrī Nityānanda-praṇāma

saṅkarṣaṇaḥ kāraṇa-toya-śāyī
garbhoda-śāyī ca payobdhi-śāyī
śeṣaś ca yasyāṁśa-kalāḥ sa nityā-
nandākhya-rāmaḥ śaraṇaṁ mamāstu

Saṅkarṣaṇa, Śeṣa Nāga and the Viṣṇus who lie on the Kāraṇa Ocean, Garbha Ocean, and Kṣira Ocean are the plenary portions and portions of the plenary portions of Śrī Nityānanda Rāma. May He be the object of my shelter.

Śrī Gaurāṅga-praṇāma

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ

I offer *praṇāma* unto Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself. He has assumed the golden hue of Śrīmatī Rādhikā and is munificently distributing *kṛṣṇa-prema*.

Śrī Kṛṣṇa-praṇāma

he kṛṣṇa! karuṇā-sindho! dīna-bandho! jagat-pate!
gopeśa! gopikā-kānta! rādhā-kānta! namo 'stu te

I offer *praṇāma* unto Śrī Kṛṣṇa, who is an ocean of mercy, the friend of the distressed and the source of creation. He is the master of the *gopas* and the lover of the *gopīs* headed by Śrīmatī Rādhikā.

Śrī Rādhā-praṇāma

tapta-kāñcana-gaurāṅgi! rādhe! vṛndāvaneśvari!
vṛṣabhānu-sute! devi! praṇamāmi hari-priye!

I offer *praṇāma* unto Śrīmatī Rādhikā, whose complexion is like molten gold and who is the queen of Vṛndāvana. She is the daughter of Vṛṣabhānu Mahārāja and is very dear to Śrī Kṛṣṇa.

Śrī Sambandhādhideva-praṇāma

jayatāṁ suratau paṅgor mama manda-mater gatī
mat-sarvasva-padāmbhojau rādhā-madana-mohanau

All glories to the supremely merciful Śrī Rādhā Madanamohana! Although I am lame and foolish, They are my refuge, and Their lotus feet are my everything.

Śrī Abhidheyādhideva-praṇāma

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ
śrīmad-ratnāgāra-siṁhāsana-sthau

śrī-śrī-rādhā-śrīla-govinda-devau
preṣṭhālībhiḥ sevyamānau smarāmi

I meditate upon Śrīmatī Rādhikā and Śrīman Govindadeva, who are seated on an effulgent *siṁhāsana* beneath a desire tree in a temple composed of jewels in the supremely beautiful land of Śrī Vṛndāvana, accepting service from Their beloved *sakhīs* headed by Lalitā and Viśākhā.

Śrī Prayojanādhideva-praṇāma

śrīmān rāsa-rasārambhī vaṁśīvaṭa-taṭa-sthitaḥ
karṣan veṇu-svanair gopīr gopīnāthaḥ śriye 'stu naḥ

May that Śrī Gopīnātha, who originated the transcendental mellow of the *rāsa-līlā*, and who stands at Vaṁśīvaṭa attracting the *gopīs* with the melody of His flute, bestow His benediction upon me.

Śrī Tulasī-praṇāma

vṛndāyai tulasī devyai priyāyai keśavasya ca
kṛṣṇa-bhakti-prade devi! satyavatyai namo namaḥ

I offer praṇāma time and again unto Śrīmatī Tulasī-devī, also known as Vṛndā and Satyavatī, who is very dear to Śrī Kṛṣṇa and who bestows *kṛṣṇa-bhakti*.

bhaktyā vihīnā aparādha-lakṣaiḥ
kṣiptāś ca kāmādi-taraṅga-madhye
kṛpāmayi! tvāṁ śaraṇaṁ prapannā
vṛnde! numaste caraṇāravindam

Devoid of devotion and guilty of committing unlimited offences, I am being tossed about in the ocean of material existence by the turbulent waves of lust, anger, greed, and so forth. Therefore, O merciful Vṛndā-devī! I take shelter of you and offer *praṇāma* unto your lotus feet.

Śrī Pañca-tattva-praṇāma

pañca-tattvātmakaṁ kṛṣṇaṁ bhakta-rūpa-svarūpakam
bhaktāvatāraṁ bhaktākhyaṁ namāmi bhakta-śaktikam

I offer *praṇāma* unto Śrī Caitanya Mahāprabhu in His five features as a *bhakta, bhakta-rūpa, bhakta-svarūpa, bhakta-avatāra,* and *bhakta-śakti.*

Pañca-tattva Mahā-mantra

śrī-kṛṣṇa-caitanya prabhu nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

Samaṣṭigata-praṇāma

gurave gauracandrāya rādhikāyai tadālaye
kṛṣṇāya kṛṣṇa-bhaktāya tad-bhaktāya namo namaḥ

I offer *praṇāma* to Śrī Gurudeva, Śrī Gauracandra, Śrīmatī Rādhikā and Her associates, Śrī Kṛṣṇa and His devotees, and to all Vaiṣṇavas.

Mahā-mantra

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

Jaya-dhvani

Śrī Śrī Guru-Gaurāṅga-Gāndharvikā-Giridhārī-Rādhā-Vinoda-bihārījī kī jaya!

Oṁ viṣṇupāda paramahaṁsa parivrājakācārya aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja kī jaya!

Nitya-līlā-praviṣṭa oṁ viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja kī jaya!

Nitya-līlā-praviṣṭa oṁ viṣṇupāda aṣṭottara-śata Śrī Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda kī jaya!

Nitya-līlā-praviṣṭa oṁ viṣṇupāda paramahaṁsa bābājī Śrī

Śrīla Gaurakiśora dāsa Gosvāmī Mahārāja kī jaya!

Nitya-līlā-praviṣṭa oṁ viṣṇupāda saccidānanda Śrīla Bhaktivinoda Ṭhākura kī jaya!

Nitya-līlā-praviṣṭa oṁ viṣṇupāda vaiṣṇava-sārvabhauma Śrīla Jagannātha dāsa Bābājī Mahārāja kī jaya!

Śrī-gauḍīya-vedāntācārya Śrīla Baladeva Vidyābhūṣaṇa Prabhu kī jaya!

Śrīla Viśvanātha Cakravartī Ṭhākura kī jaya!

Śrīla Narottama-Śrīnivāsa-Śyāmānanda prabhutraya kī jaya!

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī Prabhu kī jaya!

Śrī Rūpa, Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla-bhaṭṭa, Dāsa Raghunātha ṣaḍ-gosvāmī-prabhu kī jaya!

Śrī Śvarūpa Dāmodara-Rāya Rāmānandādi śrī-gaura-pārṣada-vṛnda kī jaya!

Nāmācārya Śrīla Haridāsa Ṭhākura kī jaya!

Prema-se kaho Śrī Kṛṣṇa Caitanya Prabhu Nityānanda Śrī Advaita Gadādhara Śrīvāsādi śrī-gaura-bhakta-vṛnda kī jaya!

Śrī Antardvīpa Māyāpura, Sīmantadvīpa, Godrumadvīpa, Madhyadvīpa, Koladvīpa, ṛtudvīpa, Janhudvīpa, Modradrumadvīpa, Rudradvīpātmaka Śrī Navadvīpa-dhāma kī jaya!

Śrī Śrī Rādhā-Kṛṣṇa gopa-gopī-go-govardhana-dvādaśa vanātmaka Śrī Vraja-maṇḍala kī jaya!

Dvādaśa-upavana kī jaya!

Śrī Śyāma-kuṇḍa-Rādhā-kuṇḍa-Yamunā-Gaṅgā-Tulasī-Bhaktidevī kī jaya!

Śrī Jagannātha-Baladeva-Subhadrājī kī jaya!

Sarva-vighna-vināśakārī Śrī Nṛsiṁhadeva kī jaya!

Bhakta-pravara Śrī Prahlāda Mahārāja kī jaya!

Cāro dhāma kī jaya!

Cāro sampradāya kī jaya!

Cāro ācārya kī jaya!

Ākara maṭha-rāja Śrī Caitanya Maṭha kī jaya!

Śrī Gauḍīya Vedānta Samiti kī jaya!

Śrī Devānanda Gauḍīya Maṭha aura anyānya śākhā maṭha samūha kī jaya!

Śrī-harināma-saṅkīrtana kī jaya!

Ananta-koṭi vaiṣṇava-vṛnda kī jaya!

Samāgata bhakta-vṛnda kī jaya!

Śrī-gaura-premānande! hari hari bol!



CHAPTER ONE

Śrī Arcā and Arcana

To bestow causeless mercy upon the *jīvas*, the supremely compassionate *svayam-bhagavān* Śrī Kṛṣṇa is perpetually manifest in this illusory material world in two forms: as the *śrī-arcā-vigraha* and as *śrī-harināma*. The Deity of Bhagavān is non-different from His eternal form. Therefore, it is mentioned in the *Śrī Caitanya-caritāmṛta*, *"pratimā naha tumi, sākṣāt vrajendra-nandana"*: the *arcā-vigraha* of Śrī Kṛṣṇa is none other than Vrajendra-nandana Śrī Kṛṣṇa Himself. Despite being non-different, there exists a mutual distinction between the two on the basis of Their variegated amorous pastimes. In the Amala Purāṇa and Śrīmad-Bhāgavatam (11.27.12), eight types of *arcā-vigraha* have been mentioned:

> *śailī dārumayī lauhī lepyā lekhyā ca saikatī*
> *manomayī maṇimayī pratimāṣṭa-vidhā smṛtā*

> The Deity of Śrī Bhagavān is of the following eight types: (1) carved from marble or stone, (2) carved from wood, (3) made of iron, gold or any other alloy, (4) made from clay, (5) painted, (6) made of sand, (7) mentally conceived and (8) made of gems, pearls, or jewels.

It is a great offense to consider the Deity of Śrī Bhagavān to be a mundane idol, doll or puppet. Atheistic concepts such as thinking that the Deity is made out of stone, wood or any other alloy and then assigned the identity of Bhagavān, or that the spiritual absolute truth has appeared in this material form or that this material form has been transformed into a transcendental object, comprise the road leading to hell. *Śāstra* describes those who maintain such ideas as *nārakī* or destined for residence in hell.

arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhir
viṣṇor vā vaiṣṇavānāṁ kali-mala-mathane pāda-tīrthe 'mbu-buddhiḥ
śrī-viṣṇor nāmni mantre sakala-kaluṣahe śabda-sāmānya-buddhir
viṣṇau sarveśvareśe tad-itara-samadhīryasya vā nārakī saḥ
(*Padma Purāṇa*)

A person is *nārakī* who considers the Deity to be made out of wood, stone or any alloy, who considers the guru, who is an eternal devotee of Bhagavān, to be an ordinary human who is subject to death, who considers a Vaiṣṇava to belong to a particular caste or creed, who considers *caraṇāmṛta*, water which has washed the feet of Śrī Viṣṇu and the Vaiṣṇavas to be ordinary water though in reality it destroys the evils of the age of Kali, who considers the holy name and the *mantra* of Śrī Viṣṇu, which destroy all types of sinful reaction, to be ordinary material sound vibrations, and who considers the supreme controller Śrī Viṣṇu to be equal to the many demigods.

When with a reverential attitude one performs the worship of the *śrī-arcā-vigraha* with various articles according to the guidelines of the Pañcarātra, it is called *arcana*. Though externally the *arcana* performed by *kaniṣṭha-adhikārī* devotees and the *bhāva-sevā* of the Deity performed by *parama-bhāgavata* devotees like Śrī Raghunātha dāsa Gosvāmī appear similar, they can never be the same in excellence. In the *arcana* performed by a *kaniṣṭha-adhikārī*, there exists the conception of 'I' and 'mine' towards his gross and subtle bodies. In the *bhāva-sevā* of devotees following the path of *rāgānugā-bhakti*, there is a direct service relationship between the pure soul and *prapañcātīta-adhokṣaja* or transcendental Bhagavān.

Constitutionally the *jīva* is an eternal servant of Bhagavān, but due to becoming averse to Bhagavān, he identifies himself with the material body. Since time immemorial he wanders throughout the universe, suffering the threefold miseries in higher and lower species of life. As long as the *jīva* remains averse to Bhagavān, he will not achieve

realisation of Bhagavān and he will remain imprisoned in the jailhouse of the illusory energy. When in his heart a fortunate *jīva* becomes inclined towards serving Bhagavān, then only is he able to attain Śrī Kṛṣṇa's eternal association. Hence, the inclination to serve Bhagavān by performing *bhagavad-bhakti* is the only means to attain Him. This is the irrefutable conclusion which is unanimously accepted by the *śrutis*, *smṛtis*, *Upaniṣads*, *Purāṇas*, *Pañcarātra* and all other *śāstras*.

Arcana is counted as one of the ninefold limbs of *bhakti* mentioned in *Śrīmad-Bhāgavatam*:

śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam
(*Śrīmad-Bhāg.* 7.5.23)

The nine activities of hearing, chanting and remembering the transcendental names, forms, qualities and pastimes of Śrī Viṣṇu, serving His lotus feet, worshipping Him, offering prayers to Him, becoming His servant, considering Him one's best friend, and surrendering one's very soul unto Him are accepted as pure devotional service.

Arcana is also one of the fivefold limbs of *bhakti* mentioned in both *Bhakti-rasāmṛta-sindhu* and *Caitanya-caritāmṛta*:

śraddhā viśeṣataḥ prīti śrī-mūrter aṅghri-sevane
śrīmad-bhāgavatārthānāmāsvādo rasikaiḥ saha
sajātīyāśaye snigdhe sādhau saṅgaḥ svato vare
nāma-saṅkīrtanaṁ śrīman-mathurā-maṇḍale sthitiḥ
(*Bhakti-rasāmṛta-sindhu* 2.86.61)

One should lovingly worship the lotus feet of the Deity with full faith, one should taste the meaning of the Śrīmad-Bhāgavatam in the association of *rasika* Vaiṣṇavas, one should associate with devotees who are more advanced than oneself, who possess similar sentiments for Bhagavān and who are affectionately disposed towards oneself, one should chant *harināma* in the association of devotees and one should reside within the jurisdiction of Mathurā.

sādhu-saṅga, nāma-kīrtana, bhāgavat-śravaṇa
mathurā-vāsa, śrī-mūrtira śraddhāya sevana
sakala sādhana-śreṣṭha ei pañca aṅga
kṛṣṇa-prema janmāya ei pāñcera alpa-saṅga
(*Cait.-carit. Madhya-līlā* 22.128,129)

> One should remain in the association of advanced devotees, chant *harināma* in their association, hear Śrīmad-Bhāgavatam from them, reside in Mathurā and worship the Deity with faith and devotion. These five limbs of *bhakti* are the topmost because even a slight execution of them causes the awakening of *kṛṣṇa-prema*.

Śrī-nāma-saṅkīrtana alone is the *yuga-dharma*. One can achieve the ultimate perfection of *kṛṣṇa-prema* only through the performance of *śrī-nāma-bhajana*. *Nāma-bhajana* does not even require any formal initiation into *mantras* and so forth. But to minimise the self-degrading tendencies of those who possess covetous natures and agitated minds due to their conditioning in subtle and gross bodies, Śrī Nārada and other great sages have in different *śāstras* prescribed regulations for the acceptance of *dīkṣā* and special guidelines for the performance of *arcana*.

There are also rules for atonement in cases where initiated devotees have either disregarded or transgressed the vows taken at the time of *dīkṣā* and the guidelines for performing *arcana*. Thus, in all Vaiṣṇava *sampradāyas* there are provisions to eradicate the covetous natures and agitated minds of devotees who have received initiation and are therefore qualified to perform *arcana*. These provisions are none other than the particular systematic arrangements for those who have accepted *śrī-mahā-mantra* initiation and *dīkṣā* to perform *arcana*.

During the process of *arcana*, Bhagavān's holy name always remains the prime factor. *Bhagavan-nāma-kīrtana* is the life and soul of *arcana*. *Arcana* which is devoid of *nāma-saṅkīrtana* does not yield any result. Especially in Kali-yuga, it is prescribed that one perform not only *arcana* but all limbs of *bhakti* with

the support of *kīrtana*. Therefore, from the time of waking the Deity until the time we offer Him flowers before He goes to sleep at night, in all of the activities of *arcana* one must perform *śrī-nāma-saṅkīrtana*.

All *śāstras* and *mahājanas* unanimously proclaim that upon receiving *pañcarātrika-dīkṣā* from a *sad-guru*, whether one be a *brāhmaṇa, kṣatriya, vaiśya* or *śūdra* or even from the *sakara* and *antyaja* castes (untouchables, both male and female), one obtains the eligibility to perform *arcana* of *śrī-śālagrāma-śilā* and all other Deity forms of Bhagavān. An uninitiated person does not possess the eligibility to perform *arcana*. By accepting *pañcarātrika-dīkṣā* from a *sad-guru*, one's spiritual *brāhmaṇatva* or qualification to worship the transcendental *brahma* is established. This is the unanimous conclusion of all revealed scriptures. Such an initiated person alone is factually qualified to worship and serve Śrī Viṣṇu. It is the duty of an initiated *gṛhastha* to faithfully perform *arcana* of the *śrī-vigraha*. Otherwise, there remains every possibility of falling down from spiritual life due to being covetous or miserly.

Arcana is of two types: *japāṅga-arcana* and *bhaktyaṅga-arcana*. *Arcana* performed with the purpose of attaining perfection in the chanting of *mantras* is called *japāṅga-arcana*. This *japāṅga-arcana* is included within the category of *karma*, fruitive activity. The *arcana* performed by the *smārtas* who desire to enjoy the fruits of their activities is *japāṅga-arcana* and is not a limb of *bhakti*. *Arcana* lovingly performed solely for Bhagavān's pleasure and for the enhancement of one's devotion is a limb of *bhakti* and direct service to Bhagavān. The *arcana* performed by unalloyed, pure devotees in the line of Śrīla Rūpa Gosvāmī (*rūpānugas*) is *bhaktyaṅga-arcana*. It is improper to employ the processes of *japāṅga*, *prāṇāyāma* (breath retention), *nyāya* (analytical research), *mudrā* (hand gestures) and so forth in that *arcana* of Bhagavān which is included within *navadhā* (nine-fold) and *pañcadhā* (five-fold) *bhakti*. This is because the Deity which is being worshipped

by a pure devotee is directly Bhagavān Himself and is perpetually manifest.

The above mentioned *bhaktyaṅga-arcana* is also of two kinds: (1) the worship of *śrī-śālagrāma-śilā, śrī-govardhana-śilā* or any other Deity form of Bhagavān performed by *gṛhasthas* in their homes, and (2) the worship of formally installed Deities of Bhagavān, either ancient or modern, in temples for the purpose of preaching the glories of *bhagavat-sevā*. The first kind is simple worship depending on the availability of paraphernalia according to one's means, whereas the second kind is *rāja-sevā* or a royal standard of worship. In the royal standard, the worship must be performed daily without fail. Any irregularity makes the entire worship faulty and offensive. The worship of the Deity should be performed solely for the pleasure of Bhagavān. Neophyte devotees perform *arcana* as an obligatory duty. In *rāja-sevā*, one must learn to tolerate the various hardships to be faced while executing the rules and regulations of *arcana*.

With resolute determination one must not allow the hardships born of following the rules and regulations according to time, place and circumstance to deviate him from the faithful execution of his service. While performing *rāja-sevā*, both *sannyāsīs* as well as *gṛhasthas* can vary the quantity of *bhoga* offerings to the Deity depending on the requirements of family, Vaiṣṇavas, guests and visitors. Even on fast days one must offer grains to the Deity, but must not accept those offered grains oneself. They can be taken the next day or given to someone who is not fasting. One should perform worship favourably according to the different seasons and should also offer the Deity of Bhagavān seasonal fruits, grains, sweets and so on. It is obligatory to remain extremely careful not to commit any *sevā-aparādha*.

Pañcāṅga-arcana

Generally there are five limbs of *arcana*. This is also known as *pañcāṅga viṣṇu-yajña*, the five-fold sacrifice performed for the pleasure of Viṣṇu. It includes various services beginning from the awakening of the Deity in the *brāhma-muhūrta* until His *śayana-puṣpāñjali*, flower offering at the time of resting at night. The five limbs are *abhigamana, upādāna, yoga, svādhyāya* and *ijyā*.

(1) *Abhigamana*: cleansing the Deity's temple, smearing the Deity with colours and *candana*, and removing the garlands, flowers and so forth which have been offered to the Deity.

(2) *Upādāna*: picking flowers and *tulasī* leaves, and gathering incense and the various items required for worship.

(3) *Yoga-Bhūta-śuddhi*: meditating on oneself as a purely spiritual eternal servant of Śrī Kṛṣṇa in the transcendental realm of Vraja, beyond the material body and mind.

(4) *Svādhyāya*: meditating on the meaning of *harināma* and the *mantras* received at the time of *dīkṣā* while chanting them, performing *kīrtana*, reciting verses and prayers, performing congregational chanting and studying scriptures such as *Śrīmad-Bhāgavatam* and *Caitanya-caritāmṛta* which promote *bhakti* and the conclusions of Śrī Caitanya Mahāprabhu.

(5) *Ijyā*: serving one's worshipable Deity in various ways.

This *pañcāṅga-arcana* is not a temporary, mundane activity, but an eternal, supremely pure limb of *bhakti* which helps one to attain the lotus feet of Śrī Bhagavān. For the benefit of Vaiṣṇavas who accept the conclusions of Śrīmad-Bhāgavatam, this Arcana-dīpikā, which is in complete

accordance with the teachings of Śrīla Rūpa Gosvāmī's followers (*rūpānugas*), has been compiled in summary form from Śrīla Sanātana Gosvāmī's *vaiṣṇava-smṛti* Śrī Hari-bhakti-vilāsa and the literature, essays and treatises of various *mahājanas*.



CHAPTER TWO

Duties during the Brāhma-muhūrta

Brāhma-muhūrta-kṛtya
(Activities performed during the *brāhma-muhūrta*)

Brāhma-muhūrta

One *daṇḍa* comprises twenty four minutes and two *daṇḍas* or forty eight minutes comprise one *muhūrta*. In one complete day of twenty-four hours, there are thirty *muhūrtas*. In the latter part of the night, the segment of time consisting of the two *muhūrtas* or one hour and thirty-six minutes before sunrise until sunrise is called *aruṇodaya* or dawn. The first of these two *muhūrtas* is called the *brāhma-muhūrta*. This *brāhma-muhūrta* is the most beneficial time of the day for the cultivation of spiritual life.

General description of duties during Brahma-muhūrta

In this *muhūrta* one should leave the bed saying, "Śrī Śrī Guru-Gaurāṅga Śrī Śrī Rādhā Vinoda-bihārī kī jaya!" and chanting the *pañca-tattva-mantra* and the *mahā-mantra*. Then one should brush the teeth, wash one's mouth, face, hands, and feet and then bathe after evacuating. In the case of emergency such as sickness when one cannot bathe, one should at least change into fresh clothes. Afterwards, while meditating on the lotus feet of *śrī-gurudeva* one must glorify him by chanting Śrī Guru-vandana and Śrī Gurvaṣṭaka. Then, with heartfelt devotion one should chant *kṛṣṇa-nāma* and recite the morning prayers.

Procedure:

1. Awaken.
2. Chant the names of the Deities you are serving, (eg. Jaya Śrī Śrī Guru-Gaurāṅga, Śrī Rādhā-Vinoda-bihārī *kī jaya*! etc.).
3. Chant the Pañca-tattva *mantra* and the Hare Kṛṣṇa *mantra* while rising from bed.
4 Rinse the eyes.
5. Brush the teeth.
6. Pass stool and urine.
7. Bathe (*snāna*).
8. Tie the *śikhā* (*śikhā-bandhana*).
9. Put on cloth.
10. Apply tilaka (*tilaka-dhārana*).
11. Meditate on Śrī Guru's lotus feet , glorify him while chanting *Śrī Guru-vandana* and *Śrī Gurvaṣṭaka*.
12. Chant *kṛṣṇa-nāma* and the morning prayers with heartfelt devotion.
13. Perform *ācamana*.
14. Perform *sandhya-upāsanā*.

Detailed description

Brushing the teeth

One should brush one's teeth before sunrise. The *dātuna* or twigs of trees with thorns are pure. The twigs of trees with milky sap increase one's duration of life while bitter and sharp twigs with a pungent taste increase one's happiness and prosperity. The twig should be as thick as one's middle finger, equal to twelve fingers' width in length and also must have bark. One should hold it from its root end and brush the teeth with the opposite end. Those who perform *arcana* should properly brush their teeth even on fast days.

Bathing (*snāna*)

Those who are capable people should bathe with cold water in the early morning. If one can't bathe with cold water,

he can bathe with luke-warm water. Before bathing one should complete the activities of passing urine and stool. For bathing well-water is good, pond-water is better and river-water is best. The topmost form of bathing is performing *kṛṣṇa-nāma-kīrtana* and remembering Kṛṣṇa. This is known as *mānasa-snāna*, a mental bath. After bathing in water, one must perform *mānasa-snāna*. The supremacy of the *mānasa-snāna* is confirmed by this *ślokā* from the Garuḍa Purāṇa:

apavitraḥ pavitro vā
sarvāvasthāṁ gato 'pi vā
yaḥ smaret puṇḍarīkākṣaṁ
sa bāhyābhyantara-śuciḥ

Whether one is contaminated, pure or has passed through all conditions and stages of life, if he remembers lotus-eyed Śrī Bhagavān, he becomes purified both externally and internally.

Tying the śikhā (*śikhā-bandhana*)

After bathing, one should comb the hair and tie the *śikhā* while remembering the *gāyatrī-mantra* along with *praṇava* or the syllable *oṁ*.

Putting on one's cloth

After bathing one should put on clean cloth. Unwashed cloth, cloth which was washed many days before, cloth washed by a washerman, contaminated cloth (for example, cloth which was worn while taking *prasāda*), wet cloth or cloth worn at the time of passing stool or urine cannot be worn at the time of *arcana*. It is improper to wear woolen cloth while performing *arcana*, because there is always the possibility of woolen fibres falling on the *arcana* paraphernalia.

Applying tilaka (*tilaka-dhārana*)

After sitting on a clean *āsana*, pour Gaṅges water into a *pañcapātra* and place a *tulasī* leaf in it. Taking a little of this water in the palm of the left hand, rub into it *tulasī* soil from

the base of the plant and make a paste to be used for applying *tilaka*. In the absence of Gaṅges water, put fresh water in the *pañcapātra* and add a *tulasī* leaf to it. Then while remembering the Gaṅges and other sacred rivers, touch this water and chant the following *tīrtha-āvāhana mantra* to invoke the various holy rivers to the *pañcapātra*:

gaṅge ca yamune caiva
godāvari sarasvati
narmade sindho kāveri
jale 'smin sannidhiṁ kuru

O Gaṅgā, O Yamunā, O Godāvarī, O Sarasvatī, O Narmadā, O Sindhu, O Kāverī, please become present in this water.

Use that water and *gopī-candana* to form a paste in the left hand. Then, with twelve *mantras* beginning with *oṁ keśavāya namaḥ*, apply *tilaka* by forming the *ūrdhva-puṇḍra* (two upwardly raised lines) on twelve different parts of the body starting with the forehead. There must be a space in the middle of the *ūrdhva-puṇḍra*. From the centre of the eyebrows extending three-quarters of the way down the nose is called the *nāsāmūla*. Starting from this *nāsāmūla*, form the *ūrdhva-puṇḍra* on the forehead reaching up to the beginning of the hairline. The *mantras* to be recited while making the *tilaka* paste in the left hand are as follows:

lalāṭe keśavaṁ dhyāyen
nārāyaṇam athodare
vakṣaḥ-sthale mādhavaṁ tu
govindaṁ kaṇṭha-kūpake

viṣṇuṁ ca dakṣiṇe kukṣau
bāhau ca madhusūdanam
trivikramaṁ kandhare tu
vāmanaṁ vāma-pārśvake

śrīdharaṁ vāmabāhau tu
hṛṣīkeśaṁ ca kandhare

pṛṣṭhe tu padmanābhaṁ ca
kaṭyāṁ dāmodaraṁ nyaset

tat prakṣālana-toyaṁ tu
vāsudevāya mūrdhani

When one marks the forehead with *tilaka*, he must remember Keśava. When one marks the lower abdomen, he must remember Nārāyaṇa. For the chest, one should remember Mādhava, and when marking the hollow of the neck one should remember Govinda. Viṣṇu should be remembered while marking the right side of the belly, and Madhusūdana should be remembered when marking the right arm. Trivikrama should be remembered when marking the right shoulder, and Vāmana should be remembered when marking the right side of the belly. Śrīdhara should be remembered while marking the left arm, and Hṛṣīkeśa should be remembered when marking the left shoulder. Padmanābha and Dāmodara should be remembered when marking the back.

In accordance with the above *ślokās*, chant the following *mantras* while applying *tilaka* to the different parts of the body:

On the forehead:
oṁ keśavāya namaḥ

On the belly:
oṁ nārāyaṇāya namaḥ

On the chest:
oṁ mādhavāya namaḥ

On the hollow of the neck:
oṁ govindāya namaḥ

On the right side of the abdomen:
oṁ viṣṇave namaḥ

On the right arm:
oṁ madhusūdanāya namaḥ

On the right shoulder:
oṁ trivikramāya namaḥ

On the left side of the abdomen:
oṁ vāmanāya namaḥ

On the left arm:
oṁ śrīdharāya namaḥ

On the left shoulder:
oṁ hṛṣīkeśāya namaḥ

On the upper back:
oṁ padmanābhāya namaḥ

On the lower back:
oṁ dāmodarāya namaḥ

Finally, after rinsing away the remaining *gopī-candana* with water, any remaining water should be wiped upon the *śikhā* on the back of the head while chanting '*oṁ vāsudevāya namaḥ*'.

Morning prayers

(1)

jayati jana-nivāso devakī-janma-vādo
yadu-vara-pariṣad svaiḥ dorbhir asyann adharmam
sthira-cara-vṛji-ghnaḥ susmita-śrī-mukhena
vraja-pura-vanitānāṁ vardhayan kāmadevam

There are doubts concerning His being born from the womb of Devakī. All glories to that Yaśodā-nandana, who resides within the hearts of all! His assembly is decorated with the presence of the exalted Yādavas, and He destroys irreligion with His own might and the help of His devotees. Despite the controversy concerning His birth, the chanting of His name removes inauspiciousness from all living entities, both moving and stationary. All glories to Vrajendra-nandana Śrī Kṛṣṇa, whose softly smiling lotus face always enhances the transcendental lust of the *vraja-gopīs*.

(2)

vidagdha-gopāla-vilāsinīnāṁ
sambhoga-cihnāṅkita-sarva-gātram
pavitram āmnāya girām agamyaṁ
brahma prapadye navanīta-cauram

I take shelter of that topmost relisher of *rasa*, the supreme absolute truth Gopāla Śrī Kṛṣṇa, who on different parts of His body bears the signs of conjugal union with the expert *gopīs* who steals butter and who is incomprehensible through Vedic statements.

(3)

udgāyatīnām aravinda-locananaṁ
vrajāṅganānāṁ divam aspṛśad dhvaniḥ
daghnaś ca nirmanthana-śabda-miśrito
nirasyate yena diśām amaṅgalam

When mixed with the sound of churning yoghurt, the *vraja-gopīs'* loud singing of sweet and melodious songs which glorify the name, form, qualities and pastimes of lotus-eyed Śrī Kṛṣṇa pervades the entire atmosphere and removes inauspiciousness in all directions.

One can also recite various other appropriate verses and prayers at this time. Afterwards, one should offer prostrated obeisances unto Śrī Śrī Guru-Gaurāṅga and Śrī Śrī Rādhā Vinoda-bihārījī.

Ācamana

After applying *tilaka*, one should perform *ācamana*. Vaiṣṇava *ācamana* is of two kinds: *sādhāraṇa*, ordinary and *viśeṣa*, specific. Before any devotional activity one can perform ordinary *ācamana*, but one must perform *viśeṣa-ācamana* at the time of bathing the Deity or at the time of *pūjā*.

1. *Sādhāraṇa-ācamana*: place three spoonfuls of water (*gaṇḍuṣa*) in the palm of the right hand (which is also known as the *brāhma-tīrtha*) and after chanting *oṁ keśavāya namaḥ*, sip a little water and throw the rest to the side. After purifying the hand, repeat the above process of *ācamana* twice while chanting *oṁ nārāyaṇa namaḥ* and *oṁ mādhavāya namaḥ*.

2. *Viśeṣa-ācamana*: after purifying the hands, perform *sādhāraṇa-ācamana* and then follow these steps:

With water wash the right hand while chanting:
oṁ govindāya namaḥ
Wash the left hand while chanting:
oṁ viṣṇave namaḥ
Wash the mouth while chanting:
oṁ madhusūdanāya namaḥ
and *oṁ trivikramāya namaḥ*
Wash the upper lip while chanting:
oṁ vāmanāya namaḥ
Wash the lower lip while chanting:
oṁ śrīdharāya namaḥ
Wash the right hand while chanting:
oṁ hṛṣīkesāya namaḥ
Wash both feet with the mantra:
oṁ padmanābhāya namaḥ
Wash the forehead while chanting:
oṁ dāmodarāya namaḥ
Touch the mouth while chanting:
oṁ vāsudevāya namaḥ

Touch the right nostril with the right thumb while chanting:
oṁ saṅkarṣaṇāya namaḥ
Touch the left nostril with the right thumb while chanting:
oṁ pradyumnāya namaḥ
Touch the right eye with the right thumb while chanting:
oṁ aniruddhāya namaḥ
Touch the left eye with the right thumb while chanting:
oṁ puruṣottamāya namaḥ
Touch the right ear with the right thumb while chanting:
oṁ adhoksajāya namaḥ
Touch the left ear with the right thumb while chanting:
oṁ nṛsiṁhāya namaḥ
Touch the navel with the right thumb while chanting:
oṁ acyutāya namaḥ
Touch the heart with the right thumb while chanting:
oṁ janārdanāya namaḥ
Touch the forehead with the right thumb while chanting:
oṁ upendrāya namaḥ
Touch the right arm with the right thumb while chanting:
oṁ haraye namaḥ
Touch the left arm with the right thumb while chanting:
oṁ kṛṣṇāya namaḥ

Finally, recite the following *mantra*:

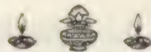
oṁ tad viṣṇoḥ paramaṁ padaṁ sadā
paśyanti sūrayaḥ divīva cakṣur ātatam

> Just as the sun's rays in the sky are extended to the mundane vision, in the same way wise and learned devotees always see Śrī Viṣṇu's supreme abode.

In a situation where one is unable to perform *viśeṣa-ācamana*, ordinary *ācamana* will serve the purpose.

Sandhya-upāsanā

After performing *ācamana*, one should perform the morning *sandhya-upāsanā*, the chanting of *mantras* given by the *guru*. The period beginning forty-eight minutes before sunrise until the sun is half-risen in the sky is the morning *sandhya*, and the period from sunset until the stars appear in the sky is the evening *sandhya*. *Sandhya* should be performed facing east in the morning and noon, and facing north in the evening.



CHAPTER THREE

Śrī-bhāgavat-prabodhana

(Awakening the Lord)

Mūla-mantras

For each Deity there is a *mūla-mantra*, or root *mantra*. This *mūla-mantra* will be used often throughout the day in the performance of various services to the Lord. The *mūla-mantras* are as follows:

Guru—*aiṁ gurave namaḥ*

Paramaguru—*oṁ parama-gurave namaḥ*

Lord Caitanya—*klīṁ gaurāya namaḥ*

Lord Nityānanda—*oṁ nityānanda namaḥ*

Gadadhara—*śrīṁ gadādharāya namaḥ*

Śālagrāma-śilā—*oṁ namo bhagavate vāsudevāya namaḥ*

Govardhana-śilā—*klīṁ govardhanāya namaḥ*

Kṛṣṇa—*klīṁ kṛṣṇāya namaḥ*

Rādhā—*śrīṁ rāṁ rādhikāyai namaḥ*

Rādhā and Kṛṣṇa—*śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ.*

Prayers to awaken the Lord—Śruti-stava

Now one should enter the temple and while remaining outside the Deity room, ring the bell and pray to the Lord to awaken by reciting either the *śruti-stava* (*Śrīmad-Bhāg.* 10.87.14-41) or the following verses:

so 'sāv adabhra-karuṇo bhagavān vivṛddha-
prema-smitena nayanāmburuhaṁ vijṛmbhan
utthāya viśva-vijayāya ca no viṣādaṁ
mādhvyā girāpanayatāt puruṣaḥ purāṇaḥ

Śrī Bhagavān, who is supreme and primeval, is unlimitedly merciful. I pray that He will benedict me with His smiling glance by opening His lotus eyes. He can uplift the entire cosmic creation and remove our grief and sorrow by the sweet words of instruction emanating from His lotus mouth.

deva prapannārttihara prasādaṁ kuru keśava
avalokana-dānena bhūyo māṁ pārayācyuta

O Keśava, O infallible one, O remover of the distress of the surrendered souls! Kindly bestow mercy upon me by again awarding me your transcendental glance.

jaya jaya kṛpāmaya jagatera nātha
sarva jagatere kara śubha dṛṣṭipāt

O Bhagavān! All glories, all glories unto You, the merciful lord of the universe! Please cast Your auspicious glance upon all the worlds.

Procedure to awaken the Lord

After reciting these prayers, clap your hands three times and enter the Deity room carrying the following articles:

Ācamanīya water in bowl with a spoon.
Twigs (neem or eucalyptus) for cleansing the Lord's teeth, (*danta-kāṣṭhaḥ*). Offer them on metal plates.
Clean cloths for wiping the hands, mouth and feet of the Lord.

1. After kindling the oil lamp or lighting the candles, sit on the *āsana*.
2. Perform ordinary *ācamana*.
3. While ringing the bell, enter the area where the Deities are put to rest and:

First touch the feet of Śrī Gurudeva and awaken him by chanting:

uttiṣṭhottiṣṭha śrī guro
tyaja nidrāṁ kṛpāmaya

O most merciful Gurudeva, please arise, please arise and give up your sleep.

Then touching the feet of Śrī Gaurāṅgadeva, awaken Him while chanting:

uttiṣṭhottiṣṭha gaurāṅga
jahi nidrāṁ mahāprabho
śubha-dṛṣṭi pradānena
trailokya-maṅgalaṁ kuru

O Gaurāṅga Mahāprabhu, please arise, please arise and give up Your sleep. Please benedict the three worlds with Your auspicious glance.

Next while touching the lotus feet of Śrī Śrī Rādhā Govinda, awaken Them by chanting:

go-gopa-gokulānanda
yaśodānanda vardhana
uttiṣṭha rādhayā sārddhaṁ
prātar āsij jagat-pate

O joy of Gokula, the cowherd boys and the cows! O increaser of mother Yaśodā's bliss! O lord of the universe! Please arise along with Śrī Rādhā, for it is almost morning.

Then meditate that they have been situated on the altar.

4. Washing the mouth (*mukha-prakṣālana*)

Offering ācamana

Ground nutmeg and cloves are added to water to make *ācamana* for rinsing the Lord's mouth. It is placed in a bowl called *ācamanīya-pātra*, and offered to the Lord with a spoon.

The spoon should be held before the mouth of the Lord, while the *pūjārī* meditates that he is offering water to the Lord for rinsing His mouth. The water is then discarded into the throw-out pot. This is done three times. Before the procedure begins, one should chant the *mantra*:

idam ācamanīyam (and the *mūla-mantra*)

5. Offer the guru and the Deities *ācamana* to rinse their mouths, while reciting the following *mantras* three times for each Deity:

idaṁ ācamanīyaṁ aiṁ gurave namaḥ
idaṁ ācamanīyaṁ klīṁ gaurāya namaḥ
idaṁ ācamanīyaṁ śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ

6. Offer *danta-kāṣṭha* by placing a twig on a small tray in front of the Lord while reciting the following *mantras* three times for each Deity:

eṣa danta-kāṣṭhaḥ aiṁ gurave namaḥ
eṣa danta-kāṣṭhaḥ klīṁ gaurāya namaḥ
eṣa danta-kāṣṭhaḥ śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ

7. Now offer *ācamana* again, while reciting the following *mantras*, three times for each Deity:

idaṁ ācamanīyaṁ aiṁ gurave namaḥ
idaṁ ācamanīyaṁ klīṁ gaurāya namaḥ
idaṁ ācamanīyaṁ śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ

8. Then wipe the face, hands and feet of each Deity with clean cloths.

9. Clean the altar by, removing old garlands, *tulasī* leaves and flowers (Nirmālyāpasāraṇa).

10. Wash hands.

11. Offer one *tulasī* leaf at the feet of each Deity, (*viṣṇu-tattva*), while chanting Their appropriate *mūla-mantra*:
etat tulasī-pātram (and the *mūla-mantra*)

12. Decorate each Deity with the appropriate crown, flute, ornaments and so on and then perform *maṅgala-āratī*.

Procedure of Maṅgala-āratī

Preparation for *ārati*:
The *pūjārī* should bring the following items on the altar:

Incense in an incense holder.

Camphor in a camphor lamp, (only for *bhoga-āratī*. In the *madhyāhna*, midday *āratī*, offering a camphor-lamp is excellent.)

Pañcapradīpa, five-wicked ghee lamp.

A conchshell on a *tripadī*, three-legged stand.

A fine cloth.

Fragrant flowers on a small plate.

The following items should already be on the altar:

a bell, a peacock fan, a *cāmara*, a *pañcapātra* and a blowing conchshell.

Offering the *ārati*:

1. Sit on the *āsana* and perform *ācamana*.

2. While ringing the bell, offer flowers (*puṣpāñjali*) to the feet of each Deity and chant Their respective *mūla-mantras*.

3. Still ringing the bell, the *pūjārī* should open the doors of the Deity room.

4. Taking the blowing conchshell and the *pañcapātra* just outside the Deity room, he should blow the conchshell three times, rinse it off over a receptacle placed outside for that purpose, and then bring it back inside.

5. Before each article is offered the right hand should be purified with three drops of water from the *pañcapātra*. Each article is then purified in the same way.

6. During *āratī* the *mūla-mantra* for each Deity should be chanted before offering each article to that particular Deity.

7. The incense should be offered, (in an incense holder), four times to the lotus feet, twice to the navel, (incense should not be rotated above the navel), and seven times to all the limbs of the body, (a circle being made around the body of the Deity).

Dhūpa-dāna-mantra (*mantra* for offering incense)



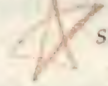
vanaspati rasotpanno
gandhāḍhyo gandha uttamaḥ
āghreyaḥ sarva-devānāṁ
dhūpo 'yaṁ pratigṛhyatām

O Bhagavān, this incense, having been obtained from the rasa, sap of the king of trees, is endowed with the best of fragrances. Please accept this fragrant incense, which for all the demigods is very sweet smelling.

8. The camphor is offered only at *bhoga-āratī*. Rotate it at the feet of the Deities four times, the navel two times, the face one time and the entire body seven times.

9. The *pañcapradīpa* is offered in the same way as the camphor lamp, but at every full *āratī*.

Dīpa-dāna-mantra (*mantra* for offering ghee lamp)



svaprakāśo mahā-tejaḥ
sarvatastimirāpahaḥ
sa bāhyābhyantara-jyotir
dīpo 'yaṁ pratigṛhyatām

O Bhagavān, this lamp is endowed with an immense effulgence. It removes all darkness and illuminates both internally and externally. Please accept this lamp.

10. The water in the conchshell should be rotated three times over the heads of the Deities.
Note: There is no fixed number for offering the remaining items, offered in the remaining sequence.

11. Cloth.

12. Flowers should be offered by rotating them around the feet only.

13. *Cāmara*, rotate in a clockwise direction.

14. Peacock fan. (The *cāmara* and the peacock fan should not be used from the beginning of the month of Kārttika until the day of Śiva-rātri, unless the climate is hot, in which case, one can use them.

15. The offered or *prasādī* lamp should be rotated as an offering to *tulasī*, Garuḍa, (when present), the demigods and the devotees.

Bālya-bhoga (offering *bhoga*)

The procedure for offering *bālya-bhoga* (the offering of *bhoga* after *maṅgala-āratī*), *madhyāhna-bhoga* (midday, *rāja-bhoga*), *śītala bhoga* (in the afternoon) and *rātri-kalina-bhoga* (before *śayana* or evening *āratī*) is the same.

Śrī Śrī Rādhā-Kṛṣṇa, Śrī Gaurāṅga and Śrī Gurudeva should be offered *bhoga* on separate plates. If it is not possible to offer separate plates to each Deity, then one can offer *bhoga* to all of them on a single plate. In cases where the Deities have separate altars, it is obligatory to offer them separate plates of *bhoga*.

We should offer the *bhoga* with a feeling that Śrī Gurudeva himself is offering the *bhoga* to Śrī Śrī Rādhā-Kṛṣṇa or Śrīman Mahāprabhu.

The *pūjarī* should bring the following items:

Pādya water in *pātra* with a spoon.

Ācamana water in *pātra* with a spoon.

Tulasī leaves in a bowl, (as many as there are preparations to be offered).

A conchshell filled with water.

A quantity of flower petals.

Offering the *bhoga*

Bring in the *bhoga* to be offered, setting it up in front of the altar.

1. Offer *puṣpāñjaliḥ*, a few flower petals at the lotus feet of each Deity while chanting:

eṣaḥ puṣpāñjaliḥ
śrīm klīṁ rādhā-kṛṣṇābhyāṁ namaḥ
(or the *mūla-mantra* of the Deity one is worshipping)

2. Offer the *āsanas* by putting a few flower petals on each one while chanting:

idam āsanaṁ
śrīm klīṁ rādhā-kṛṣṇābhyāṁ namaḥ,
(or the *mūla-mantra* of the Deity one is worshipping)

3. Offer *pādya* while chanting:

etat pādyaṁ
śrīm klīṁ rādhā-kṛṣṇābhyāṁ namaḥ,
(or the *mūla-mantra* of the Deity one is worshipping)

4. Offer *ācamana* while chanting:

idaṁ ācamanīyaṁ
śrīm klīṁ rādhā-kṛṣṇābhyāṁ namaḥ,
(or the *mūla-mantra* of the Deity one is worshipping)

5. Place a *tulasī* leaf on each preparation while chanting:

etat nivedyam sa tulasī panīya jalam
śrīm klīṁ rādhā-kṛṣṇābhyāṁ namaḥ

(or the *mūla-mantra* of the Deity one is worshipping)

6. Sprinkle a few drops of water from the conchshell onto each preparation, (this purifies the *bhoga* from any contamination that may have entered during or before the preparation) while chanting:

idaṁ miṣṭānna-pānīyādikaṁ
śrīm klīṁ rādhā-kṛṣṇābhyāṁ namaḥ
(or the *mūla-mantra* of the Deity one is worshipping)

7. Touching the *bhoga* plate, chant the *mūla-mantra* eight times, *gaura-gāyatrī* ten times and *kāma-gāyatrī* ten times.

8. Come out of the Deity room, close the door and wait for some time, (10-15 minutes).

9. Again enter the Deity room.

10. Offer *ācamana* to the Deity while chanting:

idaṁ ācamanīyaṁ
śrīm klīṁ rādhā-kṛṣṇābhyāṁ namaḥ
(or the *mūla-mantra* of the Deity one is worshipping)

11. Offer *tāmbūla* while chanting:

idaṁ tāmbūlaṁ
śrīm klīṁ rādhā-kṛṣṇābhyāṁ namaḥ
(or the *mūla-mantra* of the Deity one is worshipping)

12. Then offer this *prasāda* to Śrī Gurudeva and all the *sakhīs* in the following sequence:

idaṁ mahā-prasādaṁ—oṁ sarva-sakhībhyo namaḥ

idaṁ mahā-prasādaṁ—oṁ paurṇamāsyau namaḥ

idaṁ mahā-prasādaṁ—oṁ tulasyai namaḥ

idaṁ mahā-prasādaṁ—oṁ vrajavasibhyo namaḥ

idaṁ mahā-prasādaṁ—oṁ sarva-vaiṣṇavebhyo namaḥ

idaṁ mahā-prasādaṁ—oṁ sarva-vaiṣṇavībhyo namaḥ

idaṁ mahā-prasādaṁ—aiṁ śrī gurave namaḥ

Duties after bhoga offering and arati

1. Cleaning the Temple
After the *bālya-bhoga* offering, while chanting the glories of the Lord in a mood of servitude, clean the Deity room and temple etc., either with water or with pure cowdung mixed with clay. Then clean the paraphernalia used in worshipping the Lord.

2. Picking flowers and *tulasī* leaves

Guidelines:

- One should pay obeisances unto Śrī Bhagavān, seek His permission and pick flowers and *tulasī* leaves and *mañjarīs* according to the proper rules.
- It is prohibited to collect *tulasī* leaves without having bathed. It is best to pick *tulasī* and flowers after taking morning bath. One can also pick flowers before bathing and collect *tulasī* leaves after bathing. When in case of emergency one is unable to take bath, one should put on fresh clothes, perform *mantra-snāna* and with pure consciousness pick flowers and *tulasī* leaves.
- One should never collect *tulasī* leaves in a contaminated state; that is, when one's body or mind is contaminated.
- For the *arcana* of Śrī Bhagavān, white and fragrant flowers are the best.
- Dry, stale, split or torn flowers, flowers which have fallen on the earth, flowers infested with insects, flowers on which hair has fallen, flowers which are in the budding stage, unfragrant flowers, flowers having a pungent smell, unsanctified flowers, flowers already smelt or offered and flowers grown in impure places like cemeteries are unfit for the worship of Śrī Bhagavān.
- In the absence of flowers, one can offer flowers in meditation and offer *tulasī* leaves or water.

- Flowers should not be washed with ordinary water. Flowers should be sanctified for the *arcana* of Śrī Bhagavān by sprinkling *candana* or Ganges water on them while chanting the following *mantra*:

puṣpe puṣpe mahā-puṣpe
supuṣpe puṣpa-sambhave
puṣpa-cayāvakīrṇe ca
huṁ phaṭ svāhā

O flowers, O great and auspicious flowers who have appeared from budding creepers, may you be purified.

Tulasī-devī sevā

1. After one bathes and performs *āhnika* (morning *sandhya* or *gāyatrī-mantras*), one should offer obeisances and bathe *tulasī* while chanting her *praṇāma-mantra* and *snāna-mantra*.

Tulasī praṇāma-mantra

vṛndāyai tulasī devyai
priyāyai keśavasya ca
kṛṣṇa-bhakti-prade devi!
satyavatyai namo namaḥ

I offer *praṇāma* time and again unto *Tulasī*-devī, also known as Vṛndā and Satyavatī, who is very dear to Śrī Kṛṣṇa and who bestows *kṛṣṇa-bhakti*.

Tulasī snāna-mantra

oṁ govinda vallabhāṁ devīṁ
bhakta-caitanya-kāriṇīṁ
snāpayāmi jagad-dhātrīṁ
kṛṣṇa-bhakti-pradāyinīṁ

O goddess, I am bathing you who are very dear to Govinda, who gives life to the devotees, who are the mother of the entire world and who bestows *kṛṣṇa-bhakti*.

2.While chanting the *cayana-mantra*, one should pick *tulasī* leaves or *mañjarīs* very carefully to avoid giving any pain to Tulasī-devī.

Tulasī cayana-mantra

oṁ tulasy amṛta-janmāsi
sadā tvaṁ keśava-priyā
keśavārthe cinomi tvāṁ
varadā bhava śobhane

O Tulasī, you manifested from nectar and you are very dear to Śrī Keśava. Now I am collecting your leaves for the service of Keśava. O bestower of benedictions, be pleased with me.

3. After picking leaves, recite the prayers begging for forgiveness.

Aparādha-kṣamā-prārthanā-mantra

cayanodbhava duḥkhaṁ ca
yad hṛdi tava vartate
tat kṣamasva jagan-mātaḥ
vṛndā-devi namo 'stu te

O mother of the universe, please forgive me if I have caused you any pain by picking your leaves. O Vṛndā-devi, I offer my humble obeisances unto you.



CHAPTER FOUR

Pūrvāhna-kṛtya

(Forenoon duties)

Preparation for Pūjā

After washing the *tulasī* leaves, place them in the *pātra*. Flowers should not be washed with ordinary water. Purify them by chanting the previously mentioned *puṣpa-śuddhi-mantra*.

puṣpe puṣpe mahā-puṣpe
supuṣpe puṣpa-sambhave
puṣpa-cayāvakīrṇe ca
huṁ phaṭ svāhā

O flowers, O great and auspicious flowers who have appeared from budding creepers, may you be purified.

In the absence of Gaṅges water, purify ordinary water by chanting the previously mentioned *tīrthāvāhana-mantra* or *mantra* to invoke the *tīrthas*.

gaṅge ca yamune caiva
godāvari sarasvati
narmade sindho kāveri
jale 'smin sannidhiṁ kuru

O Gaṅgā, O Yamunā, O Godāvarī, O Sarasvatī, O Narmadā, O Sindhu, O Kāverī, please become present in this water.

There is no need to recite this *mantra* if one has Gaṅges water.

Pūjopacāra (Worshipping articles)

According to time and place, sixteen, twelve, ten or five articles can be employed in the worship of Śrī Bhagavān.

Ṣoḍaśopacāra

The sixteen items for offering are *āsana* (seat), *svāgata* (welcoming), *pādya* (ingredients for foot-bathing), *arghya* (ingredients for offering), *ācamanīya* (ingredients for washing the mouth), *madhuparka* (foodstuff), *snāna* (ingredients for bathing), *vastra* (clothes), *upavīta* (sacred thread), *bhūṣaṇa* (ornaments), *gandha* (a special scent), *puṣpa* (flowers), *dhupa* (incense), *dhīpa* (lamp), *naivedya* (foodstuffs), *mālya* (garland) and *vandanā* (prayers).

Dvādaśopacāra

The twelve items for offering are *āsana, pādya, arghya, ācamanīya, madhuparka, snāna, vastra, gandha,* flowers, incense, lamp and *naivedya.*

Daśopacāra

The ten items for offering are *āsana, pādya, arghya, ācamanīya, madhuparka, gandha,* flowers, incense, lamp and *naivedya.*

Pañcopacāra

The five items for offering are *gandha,* flowers, incense, lamp and *naivedya.*

Offering Pādya

Pādya is water for washing the Lord's lotus feet. Ingredients used in *pādya* are *dūrvā* or dry grass, rice and *tulasī* leaves, or one can use water in which some fragrant flowers have been soaked, or to which rosewater has been added. It is placed in a bowl (called *pādya-pātra*), and is offered to the Lord with a spoon by pouring it over His lotus feet (either physically, during the *pūjā* or at other times, by meditation). During *pūjā* the water is poured into the bathing receptacle.

At other times it is discarded into the throw-out pot.

Offering Arghya

Arghya is a drink meant for offering to highly respectable persons upon greeting them.

The ingredients of *arghya* are water, milk, tips of pointed grass, yoghurt, unboiled paddy rice (*aravā*), rice, sesame seeds, white mustard seeds, barley etc. A brief version can be made using only *gandha,* flowers and water. For worship of śrī-viṣṇu-tattva, combine *tulasī* leaves with the above mentioned items. It is placed in a bowl (the *arghya-pātra*) and is offered to the Lord with a spoon by placing it to His mouth and then pouring it into the *arcana-pātra.* A bell should be rung while this is done.

Offering Madhuparka

Madhuparka is a foodstuff meant for offering to highly respectable persons upon greeting them.

Madhuparka contains ghee, honey and sugar. According to the opinion of some people, the combination of yoghurt and milk along with the above three items is also known as *madhuparka.* It should be placed in a bowl called a *madhuparka-pātra.* It is offered by holding a spoon up to the Lord's mouth, and then pouring it into the bathing receptacle called the *snāna-pātra.*

Offering ācamanīya

Ācamana is water for rinsing the Lord's mouth. It consists of water with ground nutmeg, ground cloves and *kakolā.* It is placed in a bowl called *ācamanīya-pātra,* and offered to the Lord with a spoon. The spoon should be held before the mouth of the Lord, while the *pūjārī* meditates that he is offering water to the Lord for rinsing His mouth. The water is then discarded into the throw-out pot. This is done three times.

Scent (gandha)

The three items *candana* (sandalwood), *karpūra* (camphor) and *aguru* (musk) mixed in a particular ratio comprise *gandha*.

Pañcāmṛta

Pañcāmṛta contains yoghurt, milk, ghee, honey and sugar. One can use a certain type of rice named *lāja* in the absence of ghee, *guḍa* in the absence of honey, milk in the absence of yoghurt, and if for some reason all these items are not available, just meditate on them and offer flowers and *tulasī* leaves. When even flowers and *tulasī* leaves are not available, simply by using water can one compensate for the absence of everything. On each *pātra*, chant the *mūla-mantra* eight times and protect it by the hand gesture known as the *cakra-mudrā*. Before bathing the Deities with *pañcāmṛta*, purify the articles by chanting the *pañcāmṛta-śodhana-mantras*.

Pañcāmṛta-śodhana-mantra
(mantras to sanctify pañcāmṛta)

For bathing the Deity or *śrī-śālagrāma-śilā* with *pañcāmṛta* on Śrī Janmāṣṭhamī, Śrī Phālgunī-pūrṇimā and other special occasions, each ingredient of *pañcāmṛta* should be sanctified by the following *pañcāmṛta-śodhana mantras*:

(1) For milk chant: *oṁ payaḥ pṛthivyāṁ paya auṣadhīṣu payo dīvyantarīkṣe payodhā payasvatī pradiśaḥ santu mahyam*
(2) For yoghurt chant: *oṁ dadhi krāvno akāriṣaṁ jiṣṇor aśvasy vājinaḥ surabhino mukhākarat prāṇa āyuṁṣita riṣat*
(3) For ghee chant: *oṁ ghṛtaṁ ghṛtapāvānaḥ pibata vasāṁ vasā pāvānaḥ pivatāntarikṣasya havir asi svāhā diśaḥ pradiśa ādiśo vidiśa uddiśo digbhyaḥ svāhā*
(4) For sugar chant: *oṁ apāṁ rasaṁ udvayasaṁ sūrye santaṁ samāhitaṁ apāṁ rasasya yo rasas tam vo gṛhṇāmy uttamupayāma gṛhītosīndrāya juṣṭaṁ gṛhṇāmy eṣa te yonir indrāya te juṣṭatamam*

(5) For honey chant: *oṁ madhu bātā ṛtāyate madhu kṣaranti sindhavaḥ mādhvīrnaḥ santv oṣadhīḥ madhu-naktam utoṣaso madhumat pārthivaṁ rajaḥ madhu dyaur astu naḥ pitā madhumān no vanaspatiḥ madhumān astu sūryaḥ mādhvīr gāvo bhavantu naḥ*
oṁ madhu oṁ madhu oṁ madhu

Saṅkha-māhātmya
(The glories of the conchshell)

In a conchshell which is turned to the south, place cows milk, paddy rice (*ātapa*), rice and flowers. In the absence of these items, regular water can be used for bathing the Deity of Śrī Nārāyaṇa. Blowing the conchshell during the bathing is very pleasing to Śrī Nārāyaṇa. Bathing is best performed while reciting the *puruṣa-sūkta-mantra*. Alternatively, chanting the *mantra 'idaṁ snānīyodakaṁ oṁ namo nārāyaṇāya namaḥ'* while bathing the Deity can serve the purpose. The water contained in the conchshell is as good as Gaṅges water.

The initial activities for pūjā

On the order of Śrī Gurudeva, chant the *jaya-dhvani* of Śrī Śrī Guru-Gaurāṅga Śrī Śrī Rādhā Vinoda-bihārījī, offer prostrated obeisances unto Them and enter into the Deity room for Their worship. Then sanctify the *āsana* as follows:

Sanctifying the āsana (āsana-śuddhi)

First spread out the *āsana*, purify the hands and perform ordinary *ācamana*. Worship the *āsana* by chanting *'oṁ āsana-mantrasya meru-pṛṣṭha ṛṣiḥ, sutalaṁ chandaḥ kūrmo devatā āsanopaveśane viniyoga'*. Then chant *'oṁ ādhāra-śaktaye namaḥ, oṁ anantāya namaḥ, oṁ kūrmāya namaḥ'*. Afterwards, touch the *āsana* and chant:

pṛthivī tvayā dhṛtā lokā
devi tvaṁ viṣṇunā dhṛtā
tvaṁ ca dhāraya māṁ nityaṁ
pavitraṁ ca āsanaṁ kuru

O Pṛthivī-devi (Mother Earth), you support all the world's people, and Śrī Viṣṇu sustains you. O goddess, please always support me and sanctify this *āsana*.

Then sprinkle some water on the *āsana* and offer the *āsana* fragrant flowers.

Establishing the pātras and upacaras

General Description:
While sitting on the *āsana* in the posture of *svastika-āsana* (half-lotus sitting position) or *padma-āsana* (cross-legged sitting position), one should establish the *pañcapātra* and other paraphernalia for *arcana* in their respective places on the floor in front of oneself. Establish the *snāna-pātra* facing the Deity and in front of oneself. Keep the *ācaman-pātra* before the Deity. Before and slightly to the left of oneself, place a conchshell on a three-legged stand (*tripadī*), a bell on a small plate, *pādya-pātra, arghya-pātra, ācamanīya-pātra, madhuparka pātra*, incense in a stand, a conchshell for blowing and a small pot of water. In front of and to the right of oneself, in a line to the right of the conchshell place in sequence the *pañcapātra*, the lamp on a stand, *candana* (sandalwood paste), flowers, *tulasī* leaves and a *pātra* for washing one's hands and other articles at an accessible distance. (See diagram on next page.)

Establishing water in the pañcapātra

1. First of all one should establish the *pañcapātra* (E) in front of and slightly to the right of oneself. This is done in the following way: Pouring a few drops of water, (taken from a waterpot) on the floor, one should use the water to draw two intersecting triangles ✡ on the place where the *pañcapātra* (E) will sit. Then, chanting the *mantra*: *oṁ astrāya phaṭ*, one should pour some water from the waterpot, (L) into one's hand and sprinkle it on the *pañcapātra* (E), which has a spoon but no water.
2. After washing the *pañcapātra* in this way, one should chant:'*oṁ ādhāra-śaktaye namaḥ*, and place the *pañcapātra* on the two intersecting triangles ✡.
3. Then with the *mantra*: *oṁ hṛdayāya namaḥ*, one should place a flower petal dipped in *candana* in the *pañcapātra*. (The *candana*, flowers and *tulasī* leaves should be kept nearby in their own respective *pātras*.)
4. Now one should pour water into the *pañcapātra*, saying: *oṁ śirase svāhā*.
5. After this, with the flower petal dipped in *candana* one should perform the worship of the *pañcapātra* by offering the flower petal in *ārati* fashion to the *pañcapātra*, chanting: *oṁ arka-maṇḍalāya dvādaśa-kalātmane namaḥ*. Then one should stick the flower petal onto the side of the *pañcapātra*.
6. Then worship the water in the *pañcapātra*, by offering a flower petal dipped in *candana*. At this time one should chant: *oṁ uṁ soma-maṇḍalāya ṣoḍaśakalātmane namaḥ*. Then one should stick the flower to the rim of the *pañcapātra*.
7. Afterwards, invoke all of the *tīrthas* or holy places to that water by chanting the *tīrthāvāhana-mantra*:

gaṅge ca yamune caiva
godāvari sarasvati
narmade sindho kāveri
jale 'smin sannidhiṁ kuru

O Gaṅgā, O Yamunā, O Godāvarī, O Sarasvatī, O Narmadā, O Sindhu, O Kāverī, please become present in this water.

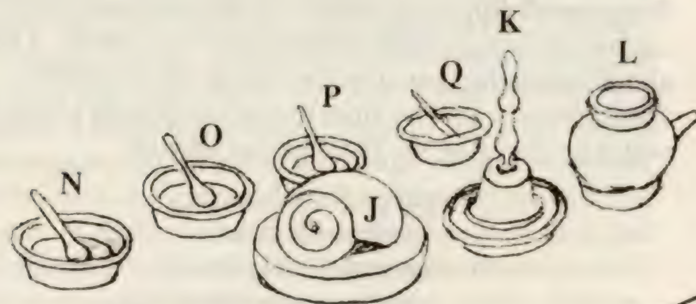
Then one should chant the *kṛṣṇa-mūla-mantra*, (*klīṁ kṛṣṇāya namaḥ*) over the *pañcapātra* twelve times.

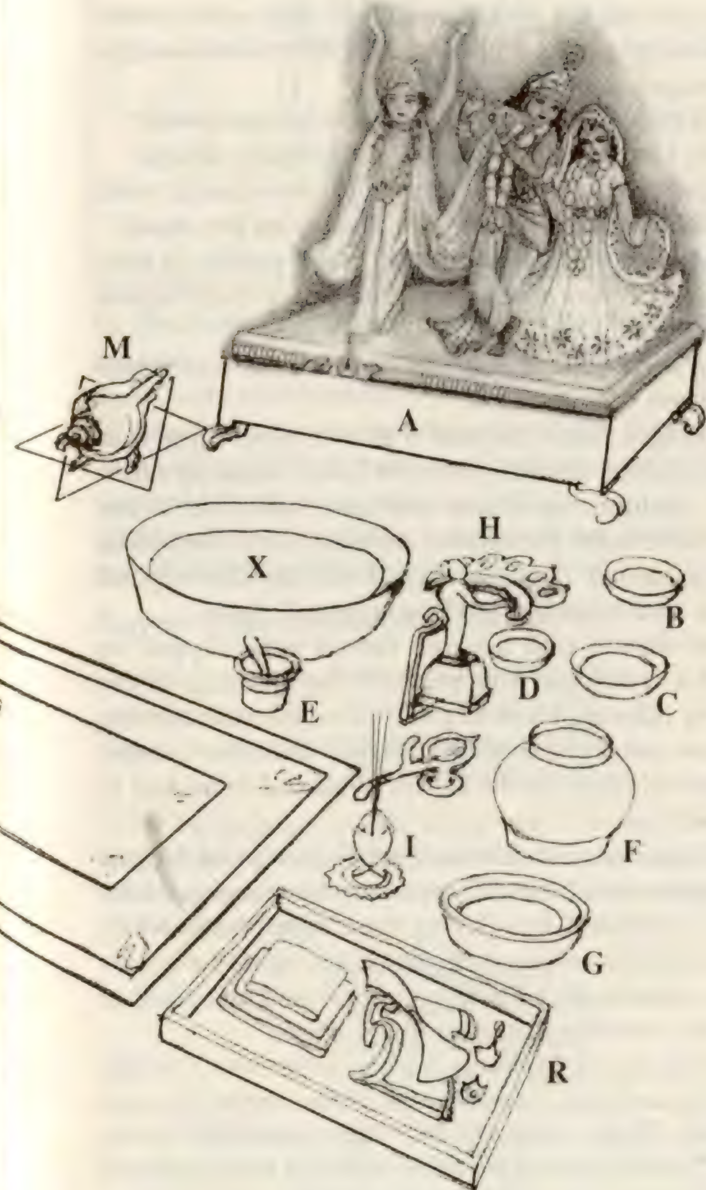
(While doing this the sacred thread should be wrapped around the thumb, and the left hand should be covering the fingers of the right hand so that the chanting of the *mantras* on the fingers cannot be seen. One should be careful not to touch the water with one's fingernail.)

8. Next one should establish the bathing conchshell (M), in front of and to the left of oneself. This is done as follows: Pouring a few drops of water from the waterpot on to the floor, one should use the water to draw the same triangular

The Pātras and Upacaras

(A) Deity's *āsana*
(B) *puṣpa-pātra*
(C) *tulasī-pātra*
(D) *candana-pātra*—sandlewood paste container
(E) *pañcapātra*—with spoon, but no water is inside yet
(F) *visarjanya-pātra*—throw-out pot
(G) *arcana-pātra*—throw-out pot
(H) *pañca-pradīpa*—five-wicked ghee lamp
(I) incense holder—with three sticks of incense

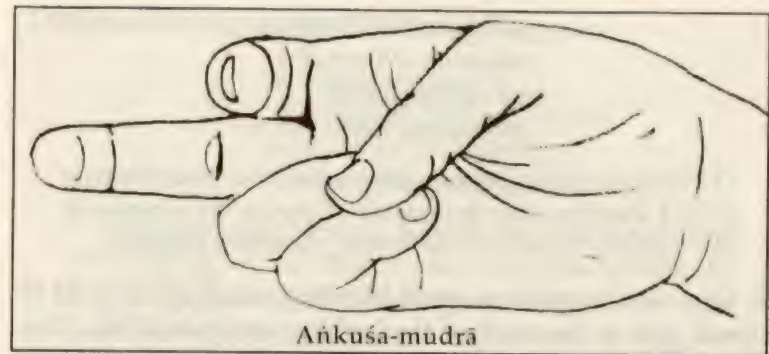




(J) blowing conchshell
(K) bell
(L) waterpot—full of Ganga water
(M) bathing conchshell
(N) *pādya-pātra*
(O) *arghya-pātra*
(P) *ācamanīya-pātra*
(Q) *madhuparka-pātra*
(R) tray for other articles,cloths, Deity clothes etc.
(X) *snāna-pātra*, bathing receptacle

Prokṣaṇī-pātra- a small pot which is used for sprinkling water which has already been offered to the Deities and Śrī Gurudeva.
Ḍābara- is a discharging vessel.

design ✡, on the place where the *tripadī*, (three-legged) conchshell stand will sit.
9. Chanting: *oṁ astrāya phaṭ*, one should pour some water from the waterpot into his hand and sprinkle it on the conchshell stand to wash it.
10. After this one should chant *oṁ ādhāra-śaktaye namaḥ* and place the conchshell stand on the triangular design.
11. Then, again chanting *oṁ astrāya phaṭ*, one should wash the conchshell in the same way and place it on the stand.
12. While chanting *oṁ hṛdayāya namaḥ*, place *gandha*, (a mixture of *candana*, *karpūra* and *aguru*), flowers and *tulasī* leaves into the conchshell.
13. Chanting *oṁ śirase svāhā*, one should fill the conchshell with water from the waterpot.
14. Next, taking a *tulasī* leaf and a flower petal dipped in *candana*, one should worship the conchshell stand by offering in *āratī* fashion the flower petal and *tulasī* leaf to the conchshell stand with the *mantra*: *oṁ maṁ vahni-maṇḍalāya daśa-kalātmane namaḥ*. Then one should stick the flower petal with *candana* and *tulasī* leaf to the conchshell stand.
15. Next one should take another flower petal dipped in *candana* and a *tulasī* leaf and perform the worship of the conchshell by offering them to the conchshell and uttering the *mantra*: *oṁ uṁ arka-maṇḍalāya dvādaśa-kalātmane namaḥ*. Then one should stick the the flower petal and *tulasī* leaf to the conchshell.
16. After this one should take another flower petal dipped in *candana* and a *tulasī* leaf and perform the worship of the water in the conchshell by offering them to the water while chanting the *mantra*: *oṁ uṁ soma-maṇḍalāya ṣoḍaśa-kalātmane namaḥ*. One should stick the flower petal and *tulasī* leaf to the area of the conchshell closest to the water.
17. By chanting the *tīrthāvāhana-mantra*, (refer to # 7) while using the *aṅkuśa-mudrā* (see diagram on the top of the next page), invoke all the *tīrthas* to the water contained in the conchshell. Then touch and cover the water in the conchshell and chant the *kṛṣṇa mūla-mantra* twelve times.



Aṅkuśa-mudrā

18. Discharge a little water in the *prokṣaṇī-pātra* and sprinkle the water from the conchshell onto the items of worship and one's body three times.
19. Discharge the remaining water in the *ḍābara*.
20. Keeping the conchshell to the front, again fill it with water while chanting *oṁ śirase svāhā*.
21. Now that the bathing conchshell has been established one should chant the following prayers:

Prayers to the conchshell (saṅkha-stuti)

tvaṁ purā sāgarotpanno
viṣṇunā vidhṛtaḥ kare
mānitaḥ sarva-devaiś ca
pāñcajanya namo 'stu te

O Pāñcajanya, please accept my *praṇāma*. In ancient times, you were born from the ocean and seized by the lotus hand of Lord Viṣṇu. Thus you are honoured by all the demigods.

tava nādena jīmūtā
vitrasyanti surāsurāḥ
śaśāṅka-yuta-dīptābha
pāñcajanya namo 'stu te

O Pāñcajanya, upon hearing your roaring sound, the mountains, clouds, demigods and demons tremble in fear. Your splendour equals that of thousands of brilliant moons. I offer *praṇāma* unto you.

garbhā devārināriṇām
vilayante sahasra-dhā
tava nādena pātāle
pāñcajanya namo 'stu te

O Pāñcajanya, I offer praṇāma unto you. Your roaring sound shatters into thousands of pieces the wombs of the demons' wives in the lower planetary systems.

22. One should place a small blowing conch (J) in front of oneself, just to the right of the bathing conchshell (M). This conchshell can be blown three times before one bathes the Lord.
23. In front of the blowing conch, a little further away from oneself, one should establish the bell (K). Pouring a few drops of water on the floor, one should use the water to draw the triangular design ✡ on the place where the bell will sit.
24. Then, chanting: *oṁ astrāya phaṭ*, one should take some water from the waterpot in his hand and sprinkle it on the bell, which should be sitting on a small round metal plate.
25. Then saying *oṁ ādhāra-śaktaye namaḥ*, one should place the bell on the triangular design ✡.
26. Then , chanting *oṁ jaya-dhvani-mantra-mātre svāhā*, one should offer, in *āratī* fashion, a flower petal dipped in *candana* to the bell.
27. Then on should adhere the flower petal to the bell and the bell should be rung.
28. Now that the bell has been established one should chant the following prayer, meditating that the bell is a servant of the Lord:

Ghaṇṭa-śuddhi-mantra (Glories of the bell)

sarva-vādya-mayi ghaṇṭe
deva-devasya vallabhe
tvāṁ vinā naiva sarveṣāṁ
śubhaṁ bhavati śobhane

O beautiful bell, you embody the sweet sound of all music and you are dear to the God of gods, Śrī Kṛṣṇa. Without you there is no auspiciousness for anyone.

Dhūpa-dāna-mantra (Offering incense)

vanaspati rasotpanno
gandhāḍhyo gandha uttamaḥ
āghreyaḥ sarva-devānāṁ
dhūpo 'yaṁ pratigṛhyatām

O Bhagavān, this incense, having been obtained from the rasa, sap of the king of trees, is endowed with the best of fragrances. Please accept this fragrant incense, which for all the demigods is very sweet smelling.

Dīpa-dāna-mantra (Offering ghee lamp)

svaprakāśo mahā-tejaḥ
sarvatastimirāpahaḥ
sa bāhyābhyantara-jyotir
dīpo 'yaṁ pratigṛhyatām

O Bhagavān, this lamp is endowed with an immense effulgence. It removes all darkness and illuminates both internally and externally. Please accept this lamp.

After reciting the above *mantra*, offer *puṣpāñjali* or flowers to the lamp while chanting *oṁ namaḥ dhīpeśvarāya*.

All remaining articles used in the worship should be established as previous items.

Bhūta-śuddhi (Purification of oneself)

Before *pūjā* one should perform *bhūta-śuddhi*, thinking: "By constitution I am an eternal servant of Śrī Kṛṣṇa, but by some misfortune I became averse to Him since time immemorial. Thus identifying myself with this material body in this illusory existence and being trapped in this repeated cycle of birth and death, I was burning in the blazing fire of threefold miseries. However, by great fortune that is, by the mercy of Śrī Guru, I have come to understand my identity as a minute, atomic spiritual particle, an eternal servant of Śrī Kṛṣṇa, completely aloof from the gross and subtle bodies. Now, by the order of Śrī Gurudeva, under his shelter I have

obtained the fortune of serving Śrī Śrī Guru-Gaurāṅga and Śrī Śrī Rādhā Vinoda-bihārījī." With such feelings in the heart, recite the following *mantra* and meditate within:

nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro
nāhaṁ varṇī na ca gṛha-patir no vanastho yatir vā
kintu prodyan nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ

I am not a brāhmaṇa, kṣatriya, vaiśya or śūdra, nor a brahmacārī, gṛhastha, vānaprastha or sannyāsī. Being transcendental to this gross and subtle body, I am the servant of the servant of the servant of the lotus feet of the master of the gopīs, Śrī Kṛṣṇa, who is the ultimate shelter of everyone, full of transcendental bliss and an ocean of unlimited nectar.

Ātmadhyāna-mantra

divyaṁ śrī-hari-mandirāḍhya
tilakaṁ kaṇṭhaṁ sumālānvitaṁ
vakṣaḥ śrī-harināma-varṇa-subhagaṁ
śrī-khaṇḍa-liptaṁ pūnaḥ

pūtaṁ sūkṣmaṁ navāmbaraṁ
vimalatāṁ nityaṁ vahantīṁ tanuṁ
dhyāyet śrī-guru-pāda-padma-
nikaṭe sevotsukaṁ cātmanaḥ

I meditate on myself as being surrendered at the lotus feet of Śrī Guru possessing great determination to serve him. I meditate on myself being adorned with beautiful *tilaka* representing *śrī hari-mandira* on my forehead. I am wearing a beautiful necklace of tulasi beads around my neck. My chest is marked with the holy name and smeared with sandalwood pulp. I am dressed in fine and pure cloth and within I am constantly absorbed in ever-fresh spiritual sentiments.



CHAPTER FIVE

Śrī Guru-pūjā

We should meditate on Śrī Gurudeva in the following way:

Śrī Gaurasundara is sitting on a jewel-studded altar at the Yogapīṭha in Māyāpura, which is part of the transcendental realm of Śrī Navadvīpa dhāma. Śrī Nityānanda Prabhu is standing at His right side, Śrī Gadādhara at His left, Śrī Advaita Prabhu is standing before Him with folded hands and Śrīnivāsa Paṇḍita is standing behind Him holding an umbrella. Just below the jewelled altar of Śrī Gaurasundara, there is another altar on which Śrī Gurudeva is sitting.

Keeping this conception within the heart, one should worship Śrī Gurudeva according to one's capacity with sixteen, twelve, ten or five ingredients.

Obeisances unto Śrī Guru-varga

Offer *praṇāma* unto the *guru-paramparā* situated on the altar to the left side of the Deity. Recite in the following order:

aiṁ gurave namaḥ,

aiṁ parama-gurave namaḥ,

aiṁ parameṣṭi gurave namaḥ,

aiṁ śrī guru-paramparāyai namaḥ,

oṁ sarva gurūttamāya śrī-kṛṣṇa-caitanyāya namaḥ etc.

Mantra to meditate on Śrī Gurudeva:

prātaḥ śrīman navadvīpe dvi-netraṁ dvi-bhujaṁ gurun
varābhaya-pradaṁ śāntaṁ smaret tan nāma-pūrvakam

In the early morning, chant Śrī Gurudeva's name while remembering him as being situated in Śrī Navadvīpa or Śrī Vṛndāvana-dhāma, and possessing two eyes and two arms. He is the bestower of fearlessness and the embodiment of peacefulness.

After reciting this *mantra*, utter the name of one's Śrī Gurudeva and recite *'jaya-dhvani'* three times; for example, *'nitya-līlā-praviṣṭa oṁ viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja kī jaya!'*

First worship Śrī Gurudeva mentally, and after that pray to him for his mercy. Then worship him with external items while reciting the *guru-mantra* received at the time of *dīkṣā*. After, invoke Śrī Gurudeva with the feelings, "I am bathing him in the *snāna-pātra*."

Then offer items of worship in the following order:

1. Offer flowers dipped in *candana* into the *snāna-pātra* for the purpose of making an *āsana*.

idaṁ āsanaṁ aiṁ gurave namaḥ

(I offer obeisances to Śrī Gurudeva calling him to his sitting place.)

2. With folded hands, invite him on the *āsana* situated in the *snāna-pātra*.

prabho! kṛpayā svāgataṁ kuru, aiṁ gurave namaḥ

(O Prabhu, in humbleness I welcome you and offer my obeisances unto you.)

3. Pour water at his lotus feet in the *snāna-pātra* with *kuśa* or pointed grass.

etat pādyaṁ aiṁ gurave namaḥ

(Offering obeisances to you, I wash your feet with this water.)

4. Offer *arghya* into the *snāna-pātra*.

idaṁ arghyaṁ aiṁ gurave namaḥ

(Offering obeisances unto you, I offer you this *arghya*)

5. Discharge water into the throw-out pot.

idaṁ ācamanīyaṁ aiṁ gurave namaḥ

(With this water for washing your mouth, I offer my obeisances unto you.)

6. Offer *madhuparka* into the *snāna-pātra*.

eṣa madhuparkaḥ aiṁ gurave namaḥ

(Offering my obiesances unto you, I offer you this *madhuparka*)

7. Discharge water into the throw-out pot.

idaṁ ācamanīyaṁ aiṁ gurave namaḥ

(Offering my obeisances unto you, I offer you this water for washing your mouth)

8. Afterwards, meditate on applying oil to the beautiful limbs of Śrī Gurudeva.

idaṁ tailaṁ aiṁ gurave namaḥ

(Offering my obeisances unto you, I offer you this fragrant oil.)

9. While ringing the bell and reciting prayers, bathe Śrī Gurudeva in the *snāna-pātra* with fragrant water poured from the conchshell,

idaṁ snānīyaṁ aiṁ gurave namaḥ

(With this water, I give you a bath.)

10. Offer two flowers in the throw-out pot for the purpose of offering two garments.

idaṁ sottarīya-vastraṁ aiṁ gurave namaḥ

(I offer you an upper and lower garment.)

11. Discharge *ācamana* water into the throw-out pot.

idaṁ ācamanīyaṁ aiṁ gurave namaḥ

12. After this, meditate that Śrī Gurudeva is sitting at his place on the altar. Touch his feet and chant the *śrī-guru-mantra* eight times. This is called *prasādhana*, giving his mercy.

13. Offer the *upavīta*, sacred thread unto Śrī Gurudeva. In the absence of that, offer a flower.

idaṁ upavītaṁ aiṁ gurave namaḥ

14. Draw *ūrdhva-puṇḍra* or the *tilaka* mark on the body of Śrī Gurudeva.

idaṁ tilakaṁ aiṁ gurave namaḥ

15. For the purpose of *ābharaṇa* (decorating with ornaments), offer a flower unto Śrī Gurudeva.

idaṁ ābharaṇaṁ aiṁ gurave namaḥ

(By giving you these ornaments, I decorate and offer obeisances unto you.)

16. Offer scent at the lotus feet of Śrī Gurudeva.

eṣa gandhaḥ aiṁ gurave namaḥ

(Giving you this scent I offer obeisnces unto you.)

17. Offer flowers dipped in *candana* at his lotus feet.

idaṁ sugandhaṁ puṣpaṁ aiṁ gurave namaḥ

(Giving you these fragrant flowers I offer obeisances unto you.)

18. Offer *tulasī* into his right hand.

etat tulasī pātraṁ aiṁ gurave namaḥ

19. Offer incense to him.

eṣa dhūpa aiṁ gurave namaḥ

20. Offer a ghee lamp to him.

eṣa dīpa aiṁ gurave namaḥ

(Note: At this point, the offering of *bhoga* to Śrī Guru is made in the following manner; one should think that Śrī Guru is offering this *naivedyaṁ* to Śrī Gaurāṅga and/or Śrī Rādhā Kṛṣṇa. After the *bhoga* is duly offered, the remnants will be honoured by Śrī Guru.)

21. Offer flowers dipped in *candana* into the *snāna-pātra* for the purpose of making an *āsana*.

idaṁ āsanaṁ aiṁ gurave namaḥ

22. Pour water at his lotus feet in the *snāna-pātra* with *kuśa* or pointed grass.

etat pādyaṁ aiṁ gurave namaḥ

23. Discharge water into the throw-out pot.

idaṁ ācamanīyaṁ aiṁ gurave namaḥ

24. Place *tulasī* leaves on each preparation and sprinkle the *naivedya-pātra* with water from the conchshell.

idaṁ naivedyaṁ aiṁ gurave namaḥ

25. Place *tulasī* leaves and sprinkle water from the conchshell into the *pānīya* or drinking *pātra*.

idaṁ pānīyaṁ aiṁ gurave namaḥ

26. Discharge water into the throw-out pot.

idaṁ ācamanīyaṁ aiṁ gurave namaḥ

After this, meditate that Śrī Gurudeva is very happily situated on his altar.

27. Offer him *tāmbūla*, or in the absence of *tāmbūla*, offer flowers meditating on them as *tāmbūla*.

idaṁ tāmbūlaṁ aiṁ gurave namaḥ

28. Offer him a flower garland.

idaṁ mālyaṁ aiṁ gurave namaḥ

Vaiṣṇava-praṇāma

vāñchā-kalpa-tarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

I offer *praṇāma* to the Vaiṣṇavas who just like desire trees can fulfil the desires of everyone and who are full of compassion for conditioned souls.

Mahā-mantra

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare



CHAPTER SIX

Śrī-śālagrāma-mūrti arcana

Those who worship a *śrī-śālagrāma-śilā* or any other *śilā-mūrti* should first perform *śrī-guru-pūjā*. Then while reciting the *śrī-puruṣa-sūkta-mantra*, ringing the bell and blowing the conchshell, they should bathe the Deity with *pañcāmṛta* (this process is explained in Chapter Three). Deities who are difficult to bathe with water or other liquids should be bathed mentally. While bathing the Deity, one should never touch the Deity with the left hand.

Puruṣa-sūkta-mantra

(1) While chanting this *mantra*, offer an *āsana* to the Lord.

oṁ sahasra-śīrṣā puruṣaḥ sahasrākṣaḥ sahasra-pāt
sa bhūmiṁ viśvato vṛtvā 'ty-atiṣṭhad daśāṅgulam

Hiraṇyagarbha or Garbhodakaśāyī Viṣṇu who is the Supersoul of this universe, is the second *puruṣa-āvatāra* and is endowed with unlimited heads, eyes and feet. He pervades the entire universe and is also simultaneously situated in a superior position to the Daśāṅgula-Puruṣa or Supersoul within the heart of the living entity.

(2) With this *mantra* one should invoke the Deity into the *snāna-pātra*.

oṁ puruṣa evedaṁ sarvaṁ yad bhūtaṁ yac ca bhavyam
utāmṛtatvasyeśāno yad annenātirohati

The existence of this entire universe in the past, present and future is none other than the *puruṣa* or His plenary portions. The *puruṣa* Himself is the Lord of immortality; that is, He is beyond this temporary material creation which is maintained by grains, and

after the destruction of this material creation, He remains existing.

(3) While chanting this *mantra*, offer *padya* to the Lord in the *snāna-pātra*.

oṁ etāvan asya mahimā 'to jyāyāṁś ca puruṣaḥ
pado 'sya viśvā bhūtāni tripād asyāmṛtaṁ divi

The temporary material creation is one-quarter of the total majesty of the Supreme Puruṣa. The remaining three-quarters of His majesty exists as an eternal transcendental abode beyond this illusory creation. Still, the Puruṣa Himself is greater than the sum total of all His majesties.

(4) While chanting this *mantra*, offer *arghya* to the Lord.

oṁ tripād ūrdhva udait puruṣaḥ pādo 'syehābhavat punaḥ
tato viśvan vyakrāmat sāśanā 'nasane abhi

The Supreme Puruṣa is eternally present in His transcendental abode which is the realm comprising three-quarters of His majesty. In this mundane sphere, the one-quarter portion of His majesty repeatedly manifests. Thus He has displayed His excellence by pervading both the eternal immortal world as well as the temporary mortal world.

(5) While chanting this *mantra*, offer *ācamana* to the Lord.

oṁ tasmāt virāḍ ajāyata virājo adhi-puruṣaḥ
sa jāto atyaricyata paścād bhūmim atho puraḥ

From the Supreme Puruṣa, the universe (which is like His material body) came into being. The Supreme Puruṣa, who is endowed with thousands of heads, is the presiding Deity of this gigantic form in the shape of the universe. This *virāṭ-rūpa* is always superior to the *brahmāṇḍa*.

(6) While chanting this *mantra*, offer *madhuparka* to the Lord.

oṁ tasmāt yajñāt sarva-hutaḥ sambhṛtaṁ pṛṣad-ājyam
paṁśūs tāṁś cakre vāyavyān āraṇyā grāmyāś ca ye

The puruṣa is the embodiment of the oblations for sacrifice. From this puruṣa, the embodiment of sacrifice, all eatables have come into existence. Both animals and birds dwelling either in the forest, villages or in the air were produced by Him.

(7) While chanting this *mantra*, bathe the Lord.

oṁ tasmāt yajñāt sarva-huta ṛcaḥ sāmāni jajñire
chandāṁsi jajñire tasmāt yajus tasmād ajāyata

From this *puruṣa*, who is the embodiment of sacrifice and who is worshipable to everyone, the *Ṛg, Sāma, Yajur* and *Atharva Vedas* have come into existence.

(8) While chanting this *mantra*, offer clothes to the Lord.

oṁ tasmād aśvā ajāyanta ye ke cobhayādataḥ
gāvo ha jajñire tasmāt tasmāt jāta ajā vayaḥ

From the *puruṣa* who embodies sacrifice, horses and living entities possessing two rows of teeth, all types of cows, goats and birds have come into being.

(9) While chanting this *mantra*, offer the sacred thread to the Lord.

oṁ taṁ yajñaṁ barhiṣi praukṣan puruṣaṁ jātam agrataḥ
tena devā ayajanta sādhyā ṛṣayaś ca ye

In the beginning of creation, the puruṣa appeared and became the means of accomplishing the first sacrifice. Thus the sages and demigods were able to perform *yajña* by offering the *puruṣa* in the form of the sacrificial ingredients into the sacrificial fire.

(10) While chanting this *mantra*, offer ornaments to the Lord.

oṁ yat puruṣaḥ vyadadhuḥ katidhā vyakalpayan
mukhaṁ kiṁ asya kau bāhu kā ūru pādā ucyete

When within their minds the demigods and sages conceived of the *puruṣa* in the gigantic form of the universe,

in how many ways did they imagine His each and every limb? How is one to perceive this gigantic form? What is stated about His face, hands, thighs and feet?

(11) While chanting this *mantra*, offer scent to the Lord.

oṁ brāhmaṇo 'syaḥ mukham āsīd bāhū rājanyaḥ kṛtaḥ
ūruḥ tad asya yad vaiśyaḥ padbhyāṁ śūdro 'jāyata

The great sages conceived the *brāhmaṇas* to be the face of the *puruṣa*, the *kṣatriyas* to be His two arms and the *vaiśyas* to be His two thighs. The *śūdras* were born from His feet.

(12) While chanting this *mantra*, offer flowers to the Lord.

oṁ candramā manaso jātaś cakṣoḥ sūryo ajāyata
mukhāt indraś cāgniś ca prāṇād vāyur ajāyata

From the mind of the *puruṣa*, Candra the moon-god came into existence, from His eyes Sūrya the sun-god, from His face Indra the king of the demigods and Agni the fire-god, and from His breath Vāyu the wind-god took birth.

(13) While chanting this *mantra*, offer incense to the Lord.

oṁ nābhyā āsīd antarīkṣaṁ śīrṣṇo dyauḥ samavartata
padbhyāṁ bhūmir diśaḥ śrotrāt tathā lokān akalpayan

From His navel, *antarīkṣa* or the space between earth and heaven came into existence. From His head, the heavens, from His feet, the earth and from His ears, the ten directions were produced. Thus the sages conceived the fourteen planetary systems in the body of the *virāṭ-puruṣa*.

(14) While chanting this *mantra*, offer the ghee lamp to the Lord.

oṁ yat puruṣeṇa haviṣā devā yajñaṁ atanvata
vasanto asyāsīd ājyaṁ grīṣma idhma śarad haviḥ

The *yajña* was accomplished by the demigods through the Yajña Puruṣa, who was the oblation for sacrifice. In this *yajña*, the ghee was the spring season, wood was the summer season and the other ingredients were the autumn season.

(15) While chanting this *mantra*, offer *naivedyaṁ* to the Lord.

oṁ saptāsyāsan paridhayas triḥ sapta samidhaḥ kṛtāḥ
devā yad yajñaṁ tanvānā abadhnan puruṣaṁ paśum

In the yajña performed by the demigods, the Supreme Puruṣa was (imagined to be the sacrificial animal and) bound just as a domesticated animal is bound with a rope. The seven circumferences of the sacrifice were the seven Vedic meters headed by *gāyatrī* and the fuel sticks were twenty-one (twelve months, five seasons, three worlds and the sun).

(16) While chanting this *mantra*, offer *praṇāma* unto the Lord.

oṁ yajñena yajñam ayajanta devās tāni dharmāṇi prathamāny āsan
te ha nākaṁ mahimānaḥ sacanta yatra pūrve sādhyā santi devāḥ

Through the performance of yajña, the demigods worshipped the Yajña Puruṣa. This performance of sacrifice is the sole primary occupation of everyone. By the mercy of Garbhodakaśāyī Viṣṇu, these demigods attained the same destination of the heavenly planets where the sages of previous ages reached and are presently serving.

Śrī Gaurāṅga-pūjā

Beg Śrī Gurudeva for the mercy to perform the *arcana* of Śrī Gaurāṅga in His *pañca-tattva* form.

First meditate on Śrī Navadvīpa-dhāma:

svardhunyāś cāru-tīre sphuritam ati-bṛhat-kūrma-pṛṣṭhābha-gātraṁ
ramyārāmāvṛtaṁ san-maṇi-kanaka-mahāsadma-saṅghaiḥ parītam
nityaṁ pratyalayodyat-praṇaya-bhara-lasat-kṛṣṇa-saṅkīrtanāḍhyaṁ
śrī-vṛndāṭavy-abhinnaṁ tri-jagad-anupamaṁ śrī-navadvīpam īḍe

All glories to Śrī Navadvīpa-dhāma, which is situated on the beautiful banks of Śrī Bhāgīrathī, which is spread

wide in the shape of a tortoise shell and which is adorned with jewelled palaces of gold and numerous resting places. That place where the devotees are submerged in the inner moods (bhāva) of *śrī-kṛṣṇa saṅkīrtana-rasa,* being non-different from Śrī Vṛndāvana-dhāma, is supremely matchless within all the three worlds.

Then meditate on the lotus feet of Śrīman Mahāprabhu as He sits on a jewelled altar at Yogapīṭha Māyāpura within the boundary of Śrī Navadvīpa-dhāma.

Śrī Gaura-dhyāna-mantra

śrīman-mauktikadāma-baddha-cikuraṁ susmera-candrānanaṁ
śrī-khaṇḍāguru-cāru-citra-vasanaṁ srag-divya-bhūṣāñcitam
nṛtyāveśa-rasānumoda-madhuraṁ kandarpa-veśojjvalaṁ
caitanyaṁ kanaka-dyutiṁ nija-janaiḥ saṁsevyamānaṁ bhaje

I worship Śrī Caitanyadeva, whose hair is intertwined with beautiful garlands of pearls, whose face (*śrī-mukha*) is splendorous like a radiant moon, whose limbs are smeared with candana and aguru and who, adorned with wonderful clothes, garlands and transcendental, glittering ornaments, dances while absorbed in the ecstasies of sweet mellows. His body of golden complexion, being adorned with the ornaments of *bhāva*, makes Him appear like an enchanting Cupid amidst the presence of His intimate associates.

Jaya-dāna

jaya śrī-kṛṣṇa-caitanya prabhu nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda kī jaya

First perform *mānasa-pūjā* or mental worship of Śrī Gaurāṅga. (*Mānasa-pūjā* means invoking Him, offering Him an *āsana* and bathing His feet within the mind). Then with paraphernalia perform the external worship of Śrī Gaurāṅga in the form of the Deity or *śrī-śālagrāma-śilā* while chanting the *śrī-gaura-mantra* received from Gurudeva. Then meditate that, "After invoking Śrī Gaurāṅgadeva, I am bathing Him."

1.Offer flowers in the *snāna-pātra* for the purpose of an *āsana.*

idaṁ āsanaṁ klīṁ gaurāya svāhā

2. With folded hands, invite Śrīman Mahāprabhu onto the *āsana* situated in the *snāna-pātra.*

prabho! kṛpayā svāgataṁ kuru, klīṁ gaurāya svāhā

3. Using *kuśa* grass, offer water at His lotus feet in the *snāna-pātra.*

etat pādyaṁ klīṁ gaurāya svāhā

4. Offer *arghya* into the *snāna-pātra.*

idaṁ arghyaṁ klīṁ gaurāya svāhā

5. Discharge water into the throw-out pot.

idaṁ ācamanīyaṁ klīṁ gaurāya svāhā

6. Offer *madhuparka* into the *snāna-pātra.*

eṣa madhuparkaḥ klīṁ gaurāya svāhā

7. Discharge water into the throw-out pot.

idaṁ ācamanīyaṁ klīṁ gaurāya svāhā

8. Afterwards, meditate on applying oil to the limbs of Śrīman Mahāprabhu,

idaṁ tailaṁ klīṁ gaurāya svāhā

9. Bathe Him with fragrant water from the conchshell while ringing the bell and reciting prayers.(After bathing Him, dry His body with a soft cloth).

idaṁ snānīyaṁ klīṁ gaurāya svāhā

10. Offer two flowers into the throw-out pot, meditating that they serve the purpose of clothes.

idaṁ sottarīya-vastraṁ klīṁ gaurāya svāhā

11. Discharge water into the throw-out pot.

idaṁ ācamanīyaṁ klīṁ gaurāya svāhā

12. Then meditate on Śrīman Mahāprabhu sitting on His altar feeling very satisfied. Then touch His lotus feet and then chant *śrī-gaura-mantra* eight times.

Afterwards:

13. Offer the sacred thread to Śrī Gaurasundara. Alternatively, offer flowers.

idaṁ upavītaṁ klīṁ gaurāya svāhā

14. Draw *ūrddhva-puṇḍra* or *tilaka* marks on the Deity.

idaṁ tilakaṁ klīṁ gaurāya svāhā

15. For the purpose of decorating the Deity with ornaments, offer flowers.

idaṁ ābharaṇaṁ klīṁ gaurāya svāhā

16. Offer scent at His lotus feet.

eṣa gandha klīṁ gaurāya svāhā

17. Offer *tulasī* leaves dipped in *candana* at His lotus feet.

etat tulasī-pātram klīṁ gaurāya svāhā

18. Discharge water into the throw-out pot.

eṣa dhūpa klīṁ gaurāya svāhā

19. Discharge water into the throw-out pot.

eṣa dīpa klīṁ gaurāya svāhā

20.Offer flowers in the *snāna-pātra* for the purpose of an *āsana*.

idaṁ āsanaṁ klīṁ gaurāya svāhā

21. Using *kuśa* grass, offer water at His lotus feet in the *snāna-pātra*.

etat pādyaṁ klīṁ gaurāya svāhā

22. Discharge water into the throw-out pot.

idaṁ ācamanīyaṁ klīṁ gaurāya svāhā

23. Offer *tulasī* leaves and water from the conchshell into the *naivedya-pātra*.

idaṁ naivedyaṁ klīṁ gaurāya svāhā

24. Offer water from the conchshell and *tulasī* leaves into the *pānīya-pātra*.

idaṁ pānīyaṁ klīṁ gaurāya svāhā

25. Discharge water into the throw-out pot.

idaṁ ācamanīyaṁ klīṁ gaurāya svāhā

26. Then meditate on Śrīman Mahāprabhu sitting on His altar with great satisfaction.

27. Offer *tāmbūla* or alternatively, in the absence of *tāmbūla*, flowers.

idaṁ tāmbūlaṁ klīṁ gaurāya svāhā

28. Offer a garland to the Deity.

idaṁ mālyaṁ klīṁ gaurāya svāhā

29. Offer flowers at His lotus feet.

idaṁ sarvaṁ klīṁ gaurāya svāha

30. After performing the worship as described above, chant *śrī-gaura-gāyatrī* ten times. Then offer prayers and *praṇāma*.

Stuti (Prayers)

dhyeyaṁ sadā paribhava-ghnaṁ abhīṣṭa-dohaṁ
tīrthāspadaṁ śiva-viriñci-nutaṁ śaraṇyam
bhṛtyārtihaṁ praṇata-pālaṁ bhāvabdhi-potaṁ
vande mahā-puruṣa te caraṇāravindam
(*Śrīmad-Bhāg.* 11.5.33)

O Śrīman Mahāprabhu! O protector of the surrendered souls, Your lotus feet are the object of my constant meditation. There is no restriction in regard to time and place for Your meditation, and You are the destroyer of the insults received from one's senses and family

members (in other words, You destroy the material existence of the living entities). You are the supreme abode of all *tīrthas* like Śrī Gauḍa, Śrī Vraja and Śrī Kṣetra-maṇḍala. In other words, You are the supreme shelter of the *mahā-bhāgavata* devotees in the line of Brahmā-Madhva-Gauḍīya Vaiṣṇavas, the followers of Śrīla Rūpa Gosvāmī. You are glorified by the incarnations of Lord Śiva as Śrīman Advaita Ācārya and Lord Brahmā as *nāmācārya* Śrī Haridāsa Ṭhākura. You removed the distress of a sheltered *brāhmaṇa* suffering from leprosy, and You destroyed the ulterior desires for material enjoyment from the hearts of Sārvabhauma Bhaṭṭācārya and King Pratāparudra. You destroy the evil paths of *anyabhilāṣa, karma, jñāna,* yoga and so on which are the enemies of *śuddha-bhakti*. You are the bestower of *kṛṣṇa-prema*. I worship Your lotus feet, which are like a boat to help us cross the ocean of nescience.

tyaktvā sudustyaja-surepsita-rājya-lakṣmīṁ
dharmiṣṭha ārya-vacasā yad agād araṇyam
māyā-mṛgaṁ dayitayepsitam anvadhāvad
vande mahā-puruṣa te caraṇāravindam
(*Śrīmad-Bhāg*. 11.5.34)

I worship the lotus feet of Śrī Caitanya Mahāprabhu. Appearing as a *mahā-puruṣa* or exalted sage, who in order to keep true the words of a *brāhmaṇa*, He retired to the forest (accepted *sannyāsa*), renouncing his life and soul Śrīmatī Viṣṇu-priya-devī who is the manifestation of Śrī Lakṣmī. His compassion has no limit. Bestowing His mercy freely on the fallen souls who are deeply entangled in hankering after women, children and wealth, He immerses them in the ocean of *kṛṣṇa-prema*.

pañca-tattvātmakaṁ kṛṣṇaṁ bhakta-rūpa-svarūpakam
bhaktāvatāraṁ bhaktākhyaṁ namāmi bhakta-śaktikam

I offer *praṇāma* unto Śrī Caitanya Mahāprabhu in His five features as a *bhakta* (Caitanya Mahāprabhu), *bhakta-rūpa* (Nityānanda Prabhu), *bhakta-svarūpa* (Śrī Advaita), *bhakta-āvatāra* (Śrī Śrīvāsa), and *bhakta-śakti* (Śrī Gadādhara).

Praṇāma (Obeisances)

ānanda-līlāmaya-vigrahāya
hemābha-divyac-chavi-sundarāya
tasmai mahā-prema-rasa-pradāya
caitanya-candrāya namo namas te
(*Caitanya-candrāmṛta*)

I offer *praṇāma* unto Śrī Caitanya-candra whose form is the embodiment of blissful transcendental pastimes, whose golden complexion is divinely beautiful, and who bestows unlimited nectar in the mellows of *prema*.

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ

I offer *praṇāma* unto Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself. He has assumed the golden hue of Śrīmatī Rādhikā and is munificently distributing *kṛṣṇa-prema*.

Pañca-tattva

śrī-kṛṣṇa-caitanya prabhu nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

Mahā-mantra

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare



CHAPTER SEVEN

Arcana of Śrī Śrī Rādhā Kṛṣṇa

Begin the *arcana* of Śrī Śrī Rādhā-Kṛṣṇa by seeking the permission and mercy of Śrī Śrī Guru and Gaurāṅga. Śrī Gurudeva is a confidential servant and an intimate *sakhī* of Śrī Śrī Rādhā-Kṛṣṇa. "Gurudeva is engaged in the direct service of Śrī Śrī Rādhā-Kṛṣṇa"-meditating on this and remembering one's incapability, perform *arcana*.

First meditate on Śrī Vṛndāvana *dhyāna*:

tato vṛndāvanaṁ dhyāyet paramānanda-vardhanam
kālindī-jala-kallola-saṅgi-māruta-sevitam

nānā-puṣpa-latā-baddha-vṛkṣa-ṣaṇḍaiś ca maṇḍitam
koṭi-sūrya-samābhāsaṁ vimuktaṁ ṣaṭ-taraṅgakaiḥ

tan-madhye ratna-khacitaṁ svarṇa-siṁhāsanaṁ mahat

Meditate on a great golden throne studded with jewels within the divine realm of Śrī Vṛndāvana-dhāma. A place of ever-increasing bliss, Vṛndāvana-dhāma is served by breezes which are cooled by the touch of the Yamunā's waves and decorated with various types of flowers, creepers and trees. Its splendour is equal to that of millions of suns and it is ever free from the six waves of material nature (namely lust, anger, greed, envy, false ego and illusion).

Meditation on Śrī Śrī Rādhā Kṛṣṇa:

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ
śrīmad-ratnāgāra-siṁhāsana-sthau

śrī-śrī-rādhā-śrīla-govinda-devau
preṣṭhālībhiḥ sevyamānau smarāmi

I meditate upon Śrīmatī Rādhikā and Śrīman Govindadeva, who are seated on an effulgent *siṁhāsana* beneath a desire tree in a temple composed of jewels in the supremely beautiful land of Śrī Vṛndāvana, accepting service from Their beloved sakhīs headed by Lalitā and Viśākhā.

sat-puṇḍarīka-nayanaṁ meghābhaṁ vaidyutāmbaram
dvi-bhujaṁ jñāna-murāḍhyaṁ vana-mālinam īśvaram

divyālaṅkāraṇopetaṁ sakhībhiḥ pariveṣṭitam
cid-ānanda-ghanaṁ kṛṣṇaṁ rādhāliṅgita-vigraham

I meditate on Śrī Kṛṣṇa (seated on the jewelled throne), who possesses beautiful lotus eyes, whose bodily hue resembles that of a fresh raincloud, who wears a yellow silken dhoti, who has two arms, who plays the flute, who wears beautiful forest garlands, who is adorned with glittering ornaments, who is surrounded by the gopīs, who embraces Śrīmatī Rādhikā and whose body is composed of transcendental consciousness and bliss.

śrī kṛṣṇaṁ śrī-ghana-śyāmaṁ pūrṇānanda-kalevaram
dvi-bhujaṁ sarva-deveśaṁ rādhāliṅgita-vigraham

I meditate on Śrī Kṛṣṇa, whose bluish-black colour resembles that of a fresh raincloud, whose body is full of transcendental bliss, who possesses two arms, who is the Lord of all the demigods and who is embraced by Śrīmatī Rādhikā.

Then chant the *jaya-dhvani* of Śrī Śrī Gāndhārvikā-Giridhārī Śrī Śrī Rādhā Vinoda-bihārījī three times.

After *mānasa-pūjā*, perform the worship of *śrī-yugala-kiśora*, the Deity or *śālagrāma-śilā* with external articles. Like *śrī-gaura-arcana*, worship of Śrī Śrī Rādhā-Kṛṣṇa should be performed with the *mūla-mantra* received from Śrī Gurudeva. Meditate on invoking Śrī Śrī Rādhā Kṛṣṇa to Their appropriate

place on the *āsana* in the *snāna-pātra* and then perform Their *arcana* with the following *mantras*:

(Note: The *pūjā* for Śrī Śrī Rādhā Kṛṣṇa is the same procedure as for Śrī Gauraṅga, [steps 1-29], substituting Their *mūla-mantras*.)

(1.-29.)

30. Then chant the *mūla-mantra* and *kāma-gāyatrī-mantra* ten times each and chant the *rādhā-gāyatrī-mantra* ten times.

Śrī Rādhā-mantra:

rāṁ rādhāyai namaḥ

Śrī Rādhā-gāyatrī:

rāṁ rādhikāyai vidmahe
prema-rūpāyai dhīmahi
tanno rādhā pracodayāt'

Praṇāma (Offering obeisances)

he kṛṣṇa! karuṇā-sindho!
dīna-bandho! jagat-pate!
gopeśa! gopikā-kānta!
rādhā-kānta! namo 'stu te

I offer praṇāma unto Śrī Kṛṣṇa, who is an ocean of mercy, the friend of the distressed and the source of creation. He is the master of the *gopas* and the lover of the *gopīs* headed by Śrīmatī Rādhikā."

tapta-kāñcana-gaurāṅgi!
rādhe! vṛndāvaneśvari!
vṛṣabhānu-sute! devi!
praṇamāmi hari-priye!

I offer *praṇāma* unto Śrīmatī Rādhikā, whose complexion is like molten gold and who is the queen of Vṛndāvana. She is the daughter of Vṛṣabhānu Mahārāja and is very dear to Śrī Kṛṣṇa.

mahābhāva-svarūpā tvaṁ
kṛṣṇa-priyā-varīyasi

prema-bhakti-prade devi
rādhike tvāṁ namāmy aham

O Śrīmatī Rādhike, because You are the embodiment of *mahābhāva*, You are Śrī Kṛṣṇa's favourite beloved. O Goddess, You alone can bestow pure love unto Śrī Kṛṣṇa. Therefore, I offer my humble obeisances unto You.

Then recite *padya-pañcaka* and *vijñapti-pañcaka* in respective order:

Padya-pañcaka

saṁsāra-sāgarān nātha
putra-mitra-gṛhāṅganāt
goptārau me yuvām eva
prapanna-bhaya-bhañjanau

(1) O Śrī Śrī Rādhā-Kṛṣṇa, You are my protectors from the ocean of material existence, which is characterised by sons, friends, household and land. Therefore, You are known as the destroyers of fear for those who are surrendered unto You.

yo 'haṁ mamāsti yat-kiñcid
iha loke parātra ca
tat sarvaṁ bhavato 'dyaiva
caraṇeṣu samarpitam

(2) O Your Lordships, myself and whatever little I possess in this world and in the next all this I now offer unto Your lotus feet.

aham apy aparādhānām
ālayas tyakta sādhanaḥ
agatiś ca tato nāthau
bhavantau me parā gatiḥ

(3) O Your Lordships, I am certainly the abode of many offenses and I am completely devoid of any devotional practice. I don't have any other shelter therefore, I regard You as my ultimate goal.

tavāsmi rādhikā-nātha
karmaṇā manasā girā
kṛṣṇa-kānte tavaivāsmi
yuvām eva gatir mama

(4) O Master of Śrīmatī Rādhikā, I am Yours by actions, mind and words. O lover of Śrī Kṛṣṇa, Śrīmatī Rādhikā, I belong to You alone. You Both are my only destination.

śaraṇaṁ vāṁ prapanno 'smi
karuṇā-nikarākarau
prasādaṁ kuru dāsyaṁ bho
mayi duṣṭe 'parādhini

(5) O Śrī Śrī Rādhā Kṛṣṇa, O oceans of mercy, I am taking shelter of You. Although I am fallen and an offender, kindly be pleased with me and make me Your servant.

Vijñapti-pañcaka

mat-samo nāsti pāpātmā
nāparādhī ca kaścana
parihāre 'pi lajjā me
kiṁ bruve puruṣottama

(1) O Puruṣottama, there is no one as sinful and offensive as I am. How can I describe myself? I even feel ashamed to give up my sins.

yuvatīnāṁ yathā yūni
yūnāṁ ca yuvatau yathā
mano 'bhiramate tadvan
mano me ramatāṁ tvayi

(2) Just as the minds of young ladies takes pleasure in thinking of young men, and the minds of young men take pleasure in thinking of young women, kindly let my mind take pleasure in You alone.

bhūmau skhalita-pādānāṁ
bhūmir evāvalambanam
tvayi jātāparādhānāṁ
tvam eva śaraṇaṁ prabho

(3) Just as the ground is the only support for those whose feet have slipped, so also You alone are the only shelter, even for those who have offended You.

govinda-vallabhe rādhe
prārthaye tvām ahaṁ sadā
tvadīyam iti jānātu
govindo māṁ tvayā saha

(4) O Śrīmatī Rādhikā, dearest of Lord Govinda, this is always my request to You, may You and Govinda consider me to be Yours.

rādhe vṛndāvanādhīśe
karuṇāmṛta-vāhini
kṛpayā nija-pādābja-
dāsyaṁ mahyam pradīyatam

(5) O Śrīmatī Rādhikā, O queen of Vṛndāvana, You are a flowing river of nectarine compassion. Please be merciful unto me and grant me the service of Your lotus feet.

Upāṅga-pūjā (worship of Śrī Kṛṣṇa's paraphernalia)

Performed with the following *mantras*:

- Worship of *mukha-veṇu*—offer a flower dipped in sandalwood paste to Śrī Kṛṣṇa's *veṇu*, flute.

  ete gandha-puṣpe oṁ śrī-mukha-veṇave namaḥ

- Worship of the garland—offer a flower dipped in sandalwood paste to His garland.

  ete gandha-puṣpe oṁ vakṣasi vana-mālāyai namaḥ

- Worship of *śrīvatsa*—offer a flower dipped in sandalwood paste to the mark of *śrīvatsa* on the right side of His chest.

ete gandha-puṣpe oṁ dakṣa-stanorddhe śrīvatsāya namaḥ

Worship of the *kaustubha*-gem—offer a flower dipped in sandalwood paste to the *kaustubha* gem on the left side of His chest.

ete gandha-puṣpe oṁ svaya-stanorddhe kaustubhāya namaḥ

Then offer the *prasādī* or remnant garlands unto Śrī Guru and Vaiṣṇavas.

1. Offer *mahā-prasādam* and the offered garlands to Śrī Gurudeva.

idaṁ mahā-prasādaṁ-nirmālyādikaṁ aiṁ śrī gurave namaḥ

2. Offer water to Śrī Gurudeva.

idaṁ pānīyaṁ aiṁ śrī gurave namaḥ

3. Discharge water into the throw-out pot.

idaṁ ācamanīyaṁ aiṁ śrī gurave namaḥ

4. Offer flowers at the lotus feet of all the *sakhīs*.

idaṁ sarvaṁ oṁ sarva sakhībhyo namaḥ

5. Offer flowers at the lotus feet of all the Vaiṣṇavas.

idaṁ sarvaṁ oṁ sarve vaiṣṇavebhyo namaḥ

6. Offer flowers at the lotus feet of Śrīmatī Paurṇamāsī-devī.

idaṁ sarvaṁ oṁ śrī paurṇamāsyai namaḥ

7. Offer flowers at the lotus feet of all the *vraja-vāsīs*.

idaṁ sarvaṁ oṁ sarva vraja-vāsībhyo namaḥ

Śrī Tulasī-pūjā

Afterwards perform the worship of Śrī Tulasī-devī who is situated on the left side of the altar.

Prayers

nirmitā tvaṁ purā devair
arcitā tvaṁ surāsuraiḥ
tulasī hara me 'vidyāṁ
pūjāṁ gṛhṇa namo 'stu te

O Śrīmatī Tulasī-devī, I repeatedly offer *praṇāma* unto you. You were created by the demigods and worshiped by both them and the demons. Kindly take away my ignorance and accept my worship.

Snāna-mantra (Mantra for bathing)

oṁ govinda-vallabhāṁ devīṁ
bhakta-caitanya-kāriṇīṁ
snāpayāmi jagad-dhātrīṁ
kṛṣṇa-bhakti-pradāyinīṁ

I am bathing Tulasī-devi, who is very dear to Govinda and who brings life to all the devotees. She is the mother of the universe and the bestower of *kṛṣṇa-bhakti*.

Arghya-mantra

śriyaḥ śriyeḥ śriyā-vāse
nityaṁ śrīdharaṁ sat-kṛte
bhaktyā dattaṁ mayā devi
arghyaṁ gṛhṇa namo 'stu te

O Tulasī-devī, I offer *praṇāma* unto you, who are the shelter and residence of all beauty and opulence. You are even worshipped by Bhagavān Himself. O Tulasi, please accept this *arghya* water which is offered by me with devotion.

Pūjā-mantra

Offer a flower dipped in sandalwood paste to Tulasī-devī.

ete gandha-puṣpe oṁ tulasyai namaḥ

Offer the *caraṇāmṛta* or water which bathed Śrī Kṛṣṇa's feet to Tulasī-devī.

idaṁ kṛṣṇa-caraṇāmṛtaṁ oṁ tulasyai namaḥ

Offer Śrī Kṛṣṇa's garlands and flower remnants to Tulasī-devī.

idaṁ mahā-prasāda-nirmālyādikaṁ sarvaṁ oṁ tulasyai namaḥ

 Offer *ācamana* to Tulasī-devī.

idaṁ ācamanīyaṁ oṁ tulasyai namaḥ

Praṇāma (Obeisances)

oṁ vṛndāyai tulasī devyai
priyāyai keśavasya ca
kṛṣṇa-bhakti-prade devi!
satyavatyai namo namaḥ

I offer *praṇāma* time and again unto Tulasī-devī, also known as Vṛndā and Satyavatī, who is very dear to Śrī Kṛṣṇa and who bestows *kṛṣṇa-bhakti.*

Stuti (prayers)

mahā-prasāda-jananī-
sarva-saubhāgya-vardhinī
ādhivyādhi-harā nityaṁ
tulasī tvaṁ namo 'stu te

O Śrīmatī Tulasī-devi, I offer my repeated obeisances unto you! You are the mother of *mahā-prasāda,* the increaser of all good fortune, and you remove all diseases and mental anxieties.

Then, leaving the Deity-room, blow the conchshell three times, chant the *jaya-dhvani* of Their Lordships and offer prostrated obeisances four times. Honour the *caraṇāmṛta* of Śrī Śrī Guru-Gaurāṅga Śrī Śrī Rādhā-Kṛṣṇa and hold that water on the head.

Mantras for honouring *caraṇāmṛta*

(1) General *mantra*

akāla-mṛtyu-haraṇaṁ
sarva-vyādhi-vināśanam
viṣṇoḥ pādodakaṁ pītvā
śirasā dhārayāmy aham

Having drunk the water from the lotus feet of Śrī Viṣṇu, which destroys all diseases and removes the chance of untimely death, I hold that water on my head.

(2) The *mantra* for honouring the *caraṇāmṛta* of Śrī Gurudeva

aśeṣa-kleśa-niḥśeṣa-
kāraṇaṁ śuddha-bhakti-dam
guroḥ pādodakaṁ pītvā
śirasā dhārayāmy aham

Having drunk the water from the lotus feet of Śrī Gurudeva, which bestows pure *bhakti* and causes the destruction of unlimited miseries and pains, I take that water on my head.

(3) The *mantra* for honouring the *caraṇāmṛta* of Śrī Gaurāṅgadeva

aśeṣa-kleśa-niḥśeṣa-
kāraṇaṁ śuddha-bhakti-dam
gaura-pādodakaṁ pītvā
śirasā dhārayāmy aham

Having drunk the water from the lotus feet of Śrī Gaurasundara, which bestows pure *bhakti* and causes the destruction of unlimited miseries and pains, I take that water on my head.

(4) The *mantra* for honouring the *caraṇāmṛta* of Śrī Śrī Rādhā Kṛṣṇa

śrī-rādhā-kṛṣṇa-pādodakaṁ
prema-bhaktidaṁ mudā
bhakti-bhareṇa vai pītvā
śirasā dhārayāmy aham

The water from the lotus feet of Śrī Śrī Rādhā-Kṛṣṇa is the source of pure *bhakti* unto Them. Having drunk that water with great joy and devotion, I take that water on my head.

Śrī Nityānanda-arcana

Perform the worship of Śrī Nityānanda Prabhu by offering Him all the ingredients while chanting the same *mantras* used for the worship of Śrī Gaurāṅga.

Meditation

oṁ vidyuta-dadāma-madābhimardana-ruciṁ vistīrṇa-vakṣa-sthalaṁ
premodghurṇita-locanāñcala-lasat smerābhiramyānanam
nānā-bhūṣaṇa-bhūṣitaṁ sumadhuraṁ vibhradghanābhāmbaraṁ
sarvānandakaraṁ paraṁ pravara-nityānanda-candraṁ bhaje

I worship Śrī Nityānanda-candra, who is unparalleled in every respect, whose body exudes an unprecedented splendour which derides the splendour of lightning, who has a broad chest, whose eyes are rolling with the emotional ecstasies of prema, whose face is adorned with a gentle smile, whose limbs are decorated with beautiful ornaments, whose body is covered with a bluish garment, and who grants the topmost bliss to everyone.

Mantra

oṁ nityānandāya namaḥ

Praṇāma-mantra

saṅkarṣaṇaḥ kāraṇa-toya-śāyī
garbhoda-śāyī ca payobdhi-śāyī
śeṣaś ca yasyāṁśa-kalāḥ sa nityā-
nandākhya-rāmaḥ śaraṇaṁ mamāstu

Saṅkarṣaṇa, Śeṣa Nāga and the Viṣṇus who lie on the Kāraṇa Ocean, Garbha Ocean, and Kṣira Ocean are the plenary portions and portions of the plenary portions of Śrī Nityānanda Rāma. May He be the object of whom I take shelter.



CHAPTER EIGHT

Madhyāhna-bhoga and āratī

(Forenoon bhoga offering and āratī)

Madhyāhna or forenoon *bhoga* offering and *āratī* should be completed by noon.

Before offering *bhoga*, the crown, flute and other paraphernalia of the Deity should be removed. A *tulasī* leaf should be placed on each and every *bhoga* preparation.

We should offer the *bhoga* with a feeling that Śrī Gurudeva himself is offering the *bhoga* to Śrīman Mahāprabhu and/or Śrī Śrī Rādhā-Kṛṣṇa.

Procedure:

The *pūjarī* should bring the following items:

- *Pādya* water in *pātra* with a spoon.
- *Ācamana* water in *pātra* with a spoon.
- *Tulasī* leaves in a bowl, (as many as there are preparations to be offered).
- A conchshell filled with water.
- A quantity of flower petals.

Bring in the *bhoga* to be offered, setting it up in front of the altar.

1. Offer *puṣpāñjaliḥ*, a few flower petals at the lotus feet of each Deity while chanting:

eṣaḥ puṣpāñjaliḥ
śrīm klīṁ rādhā-kṛṣṇābhyāṁ namaḥ

(or the *mūla-mantra* of the Deity one is worshipping)

2. Offer the *āsanas* by putting a few flower petals on each one while chanting:

idam āsanaṁ
śrīm klīṁ rādhā-kṛṣṇābhyāṁ namaḥ

(or the *mūla-mantra* of the Deity one is worshipping)

3. Offer *pādya* while chanting:

etat pādyaṁ
śrīm klīṁ rādhā-kṛṣṇābhyāṁ namaḥ

(or the *mūla-mantra* of the Deity one is worshipping)

4. Offer *ācamana* while chanting:

idaṁ ācamanīyaṁ
śrīm klīṁ rādhā-kṛṣṇābhyāṁ namaḥ,

(or the *mūla-mantra* of the Deity one is worshipping)

5. Place a *tulasī* leaf on each preparation while chanting:

etat naivedyam sa tulasī panīya jalam
śrīm klīṁ rādhā-kṛṣṇābhyāṁ namaḥ

(or the *mūla-mantra* of the Deity one is worshipping)

6. Sprinkle a few drops of water from the conchshell onto each preparation, (which purifies the *bhoga* from any contamination that may have entered during or before preparation) while chanting:

īdaṁ anna-vyañjana-pānīyādikaṁ sarvaṁ
śrīm klīṁ rādhā-kṛṣṇābhyāṁ namaḥ

(or the *mūla-mantra* of the Deity one is worshipping)

7. Place sacred thread around one's thumb, put right hand over plate, cover right hand with the left hand and, counting

on the fingers, chant the *mūla-mantra* for each Deity eight times, *gaura-gāyatrī* ten times and *kāma-gāyatrī* ten times.

After offering all preparations, leave the Deity room and wait until Śrī Śrī Rādhā Kṛṣṇa have accepted the meal. Meanwhile, perform *kīrtana* with the following *bhoga-āratī* song:

Bhoga-āratī kīrtana

(1) *bhaja bhakata-vatsala śrī-gaurahari*
śrī gaurahari sohi goṣṭha-bihārī,
nanda-yaśomati-citta-hārī

(2) *bela hala dāmodara, āisa ekhana*
bhoga-mandire basi karaha bhojana

(3) *nandera nideśe baise giri-vara-dhārī*
baladeva-saha sakhā baise sāri sāri

(4) *śuktā-śākādi bhāji nālitā kuṣmāṇḍa*
ḍāli ḍālnā dugdha-tumbī dadhi mocā-khaṇḍa

(5) *mudga-baḍā māṣa-baḍā roṭikā ghṛtānna*
śaṣkulī piṣṭaka kṣīra puli-pāyasānna

(6) *karpūra amṛta-keli rambhā kṣīra-sāra*
amṛta rasāla-amla dvādaśa prakāra

(7) *luci cini sarpurī lāḍḍu rasāvalī*
bhojana karena kṛṣṇa haye kutūhalī

(8) *rādhikāra pakka anna vividha vyañjana*
parama ānande kṛṣṇa karena bhojana

(9) *chale-bale lāḍḍu khāya śrī-madhumaṅgala*
bagala bājāya āra deya hari-bolo

(10) *rādhikādi gaṇe heri nayanera koṇe*
tṛpta haye khāya kṛṣṇa yaśodā-bhavane

(1) Just worship Śrī Gaurahari, who is always very affectionate to His devotees. Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself, the same personality who has stolen the hearts of Nanda Mahārāja and Mother Yaśodā.
(2) Mother Yaśodā calls to Kṛṣṇa, "My dear Kṛṣṇa, it is

now very late. Please come and sit down in the *bhoga-mandira* and take Your lunch."

(3) On the order of Nanda Mahārāja, Kṛṣṇa, the lifter of Govardhana Hill, and His elder brother Śrī Baladeva and all the cowherd boys sit down in rows to take their lunch.

(4) They are then served with a feast of *śuktā*, various kinds of green leafy vegetables, then nice savouries, a salad made of the green leaves of the jute plant, pumpkin, baskets of fruit, small square cakes made of lentils and cooked-down milk, squash cooked with milk, thick yoghurt and vegetable preparations made from the flower of the banana tree.

(5) Then they have fried squares of mung *dahl* paddy and urad *dahl* paddies, *capātīs*, and rice with ghee. Next they have sweetmeats made with milk, sugar and sesame, rice flour cakes, thick, cooked-down milk, cakes floating in milk and sweet rice.

(6) There is also sweet rice tasting just like nectar due to its being mixed with camphor. Also bananas, delicious cheese and twelve kinds of sour preparations made with tamarinds, limes, lemons, oranges and pomegranates.

(7) There are *purīs* made with white flour and sugar, *purīs* made with cream, and *lāḍḍus* and *dahl* paddies boiled in sugared rice. Being very eager, Kṛṣṇa eats all of the *prasāda*.

(8) In great ecstasy and joy Kṛṣṇa eats all of the various curries, sweets and pastries cooked by Śrīmatī Rādhikā.

(9) Kṛṣṇa's funny *brāhmaṇa* friend, Madhumaṅgala, is very fond of *laḍḍus* and he gets them to eat by hook or by crook.

(10) Beholding Rādhikā and Her *gopī* friends out of the corners of His eyes, Kṛṣṇa eats at the house of Mother Yaśodā, and is very satisfied.

8. Clapping three times, enter into the Deity room and offer *ācamanīyā* and *tāmbūla*. There is no fault in seeing the *bhoga* offering while performing *pūjā*.

9.Offer *ācamana* while chanting:

idaṁ ācamanīyaṁ
śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ

(or the *mūla-mantra* of the Deity one is worshipping)

10. Offer *tāmbūla* while chanting:

idaṁ tāmbūlaṁ
śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ

(or the *mūla-mantra* of the Deity one is worshipping)

After leaving the Deity room, continue the *kīrtana*:

(11) *bhojanānte piye kṛṣṇa suvāsita vāri*
sabe mukha prakṣālaya haye sāri sāri

(12) *hasta-mukha prakṣāliyā jata sakhā-gaṇe*
ānande viśrāma kare baladeva-sane

(13) *jāmbula rasāla āne tāmbūla-masālā*
tāhā kheye kṛṣṇacandra sukhe nidrā gelā

(14) *viśālākṣa śikhi-puccha-cāmara ḍhulāya*
apūrva sayyāya kṛṣṇa sukhe nidrā jāya

(15) *yaśomatī-ājñā peye dhaniṣṭhā-ānita*
śrī-kṛṣṇa-prasāda rādhā bhuñje haye prīta

(16) *lalitādi sakhī-gaṇa avaśeṣa pāya*
mane mane sukhe rādhā-kṛṣṇa-guṇa gāya

(17) *hari-līlā ek-matra jāhāra pramoda*
bhogārati gāya sei bhaktivinoda

(11) After lunch, Kṛṣṇa drinks sweet drinks scented with rose water. Then all His friends, standing in lines, wash their mouths.

(12) After the cowherd boys wash their hands and mouths, in great bliss they take rest with Balarāma.

(13) Kṛṣṇa's devotees supply Him with betel nuts and bring Him *pāna* with fancy spice and *catechu*. Eating the *pāna*, Kṛṣṇa happily goes to sleep.

(14) While Kṛṣṇa happily takes His rest on an excellent bedstead, His servant Viśālākṣa fans Him with a fan of peacock feathers.

(15) Receiving an order from Mother Yaśodā, the *gopī* Dhaniṣṭhā brings the remnants of food left on Kṛṣṇa's plate and, being extremely delighted, Śrīmatī Rādhikā eats them.

(16) Lalitā-sakhī and all the other gopīs also receive His *prasāda*, and within their hearts, in great joy, sing the glories of Śrī Śrī Rādhā-Kṛṣṇa.

(17) Ṭhākura Bhaktivinoda, whose only joy is the wonderful pastimes of Lord Hari, sings this *bhoga-ārati*.

11. Afterwards, clapping three times, again enter into the Deity room. Offer Śrī Śrī Rādhā Kṛṣṇa's *prasāda* and *nirmālya*, (garlands and flower remnants) to Śrī Gurudeva and all the *sakhī*s in the following sequence:

idaṁ mahā-prasādaṁ

—oṁ sarva-sakhībhyo namaḥ

idaṁ mahā-prasādaṁ

—oṁ paurṇamāsyau namaḥ

idaṁ mahā-prasādaṁ

—oṁ tulasyai namaḥ

idaṁ mahā-prasādaṁ

—oṁ vrajavasibhyo namaḥ

idaṁ mahā-prasādaṁ

—oṁ sarva-vaiṣṇavebhyo namaḥ

idaṁ mahā-prasādaṁ

—oṁ sarva-vaiṣṇavībhyo namaḥ

idaṁ mahā-prasādaṁ

—aiṁ śrī gurave namaḥ

12. Perform Upāṅga-pūjā,(refer to the procedure mentioned in the section on Upāṅga-pūjā.)

13. After the *bhoga* offering, place the crown, *vaṁśī* (flute) and other ornaments on the Deity.

14. Perform the *bhoga-āratī*, which is the same as the procedure for *maṅgala-āratī* as mentioned previously.

Śayana of Śrī Bhagavān

(Putting Śrī Bhagavān to rest)

The *pūjārī* should bring with him into the Deity room the following items:

Fragrant drinks.

Tāmbūla (with camphor), for each Deity.

A garland and some fragrant flowers.

1. After the *āratī*, remove the crowns, *vaṁśī* and other ornaments from the Deities and pray to Them to come lay down on Their bed for *śayana* or rest by saying:

āgaccha śayana-sthānaṁ priyābhiḥ saha keśava
divya puṣpāḍya-śayyāyāṁ sukhaṁ vihara mādhava

O Keśava, kindly come to Your bed along with Your beloved Śrīmatī Rādhikā. O Mādhava, this effulgent bed of fragrant flowers is made for Your joyful sporting.

2. Then invite Śrī Gurudeva to his resting place with the following *mantra*:
āgaccha viśrāma-sthānaṁ svagaṇaiḥ saha śrī guroḥ

O Gurudeva, kindly come to your resting place along with all your associates.

3. After this, next to the bed of each set of Deities place a tray of fragrant drinks, *tāmbūla* with camphor, a garland, and some flowers.

4. After paying prostrated obeisances, close the temple doors.
(After completing the arrangements for putting Śrī Śrī Guru Gaurāṅga and Śrī Śrī Rādhā Kṛṣṇa to rest, pay obeisances to *mahā-prasāda* and honour it after chanting the glories of *mahā-prasāda, nāma-saṅkīrtana* and *jaya-dhvani*. After honouring *prasāda*, in the association of Vaiṣṇavas participate in the iṣṭa-goṣṭhī, read with proper understanding the *bhakti-śāstras* and complete the chanting of a fixed number of rounds of *harināma-japa*.)

Aparāhna-kṛtya

(Afternoon duties)

1. The Deities should be awakened according to the rules of awakening as prescribed for the early morning.
2. Then offer the Deities fragrant drinks and a little quantity of *bhoga*.
3. Put the ornaments back on the Deities.
4. Then open the temple doors for *darśana*.

Sāyaṁ-kṛtya

(Evening duties)

1. In the evening time, after completing one's *sandhya* (*āhnika* or chanting one's *gāyatrī-mantras*), perform the *sandhya-āratī* of Śrī Śrī Guru-Gaurāṅga and Śrī Śrī Rādhā-Kṛṣṇa with heartfelt devotion. This *āratī* is similar to the *madhyāhna* or midday *bhoga-āratī*.

2. After the completion of *āratī*, there should be recitation of devotional literature and performance of *kīrtana*.

Rātri-kṛtya

(Night duties)

1. Within the first *prahara* (one *prahara* is a duration of three hours) of the night, offer *bhoga* to the Deities.
2. Perform *śayana-āratī*. (The procedure for Their night *śayana* is similar to that of the afternoon *śayana*.)
3. Then put Them to rest.
(Honour *mahā-prasāda*, chant *harināma* and then take rest.)

Mantras for obtaining forgiveness for one's offenses

oṁ mantra-hīnaṁ kriyā-hīnaṁ
bhakti-hīnaṁ janārdana
yat pūjitaṁ mayā deva
paripūrṇaṁ tad astu me

O my Lord, O Janārdana, please allow whatever little *pūjā* has been performed by me to become complete, although devoid of devotion, without the proper *mantras*, and imperfectly performed.

yad-dattaṁ bhakti-mātreṇa
patraṁ puṣpaṁ phalaṁ jalam
āveditaṁ nivedyan tu
tad gṛhāṇānukampayā

Out of Your causeless mercy please accept a leaf, flower, water, fruit, or foodstuff, whatever has been offered with devotion.

vidhi-hīnaṁ mantra-hīnaṁ
yat kiñcid upapāditam
kriyā-mantra-vihīnaṁ vā
tat sarvaṁ kṣantum arhasi

If the mantras have been improperly chanted or the procedures have been done imperfectly, please kindly forgive me.

ajñānād athavā jñānād
aśubhaṁ yan mayā kṛtam

kṣantum arhasi tat sarvaṁ
dāsyenaiva gṛhāṇa mām

sthitiḥ sevā gatir yātrā
smṛtiś cintā stutir vacaḥ
bhūyāt sarvātmanā viṣṇo
madīyaṁ tvayi ceṣṭitam

Please forgive whatever inauspicious acts I have performed either out of ignorance or unknowingly and accept me as Your insignificant servant. Let my normal condition be sèrvice, let my movement be holy pilgrimage, let my thought be remembrance of You, and let my words be glorification of You. O Viṣṇu, let the activities of my entire mind, body and soul, be engaged in You.

aparādha-sahasrāṇi
kriyante 'har-niśaṁ mayā
dāso 'ham iti māṁ matvā
kṣamasva madhusūdana

Thousands of offenses are performed by me day and night. But thinking of me as Your servant, kindly forgive them, O Madhusūdana.

pratijñā tava govinda
na me bhaktaḥ praṇaśyati
iti saṁsmṛtya saṁsmṛtya
prāṇān saṁdhārayāmy aham

O Govinda, Your promise is that Your devotee will never perish. By remembering this over and over again, I am able to retain my life-airs.



CHAPTER NINE

Special Instructions to be Followed

(1) Before attending *maṅgala-ārati*, one should take off the clothes worn during the night and change into fresh clothes.
(2) It is improper to forcibly extinguish the lit lamp when the Deities are put to rest, or any other time when its purpose is over (let it extinguish by itself). After using the lamp once, it should be properly washed before using it for the next *arcana* of Śrī Bhagavān.
(3) When the conchshell is blown, it becomes contaminated by saliva. Therefore, it should not be washed in the *ācamana-pātra* but should be taken out of the Deity room and washed in a separate *pātra* or throw-out pot.
(4) After passing urine or evacuating, one should bathe with water before entering the temple.
(5) Flowers which are offered to any demigod, touched to one's forehead, brought in lower-body garments or washed in ordinary water cannot be used for the worship of Śrī Hari.
(6) Without being initiated into the *śrī-kṛṣṇa-mantra*, one doesn't possess the *adhikāra* or qualification to worship Śrī Bhagavān.
(7) Without wearing *ūrdhva-puṇḍra* or the mark of *viṣṇu-tilaka* on one's body, all activities such as *japa*, *homa* (sacrifice), *tapa* (austerities), *svādhyāya* (reading *śāstra*), oblations unto the forefathers, performance of the *śraddhā* ceremony become fruitless. A Vaiṣṇava must wear *tilaka* on his body every day. At whatever time a person dies even if he is a *candala*, dog eater, if his body is decorated with *ūrdhva-puṇḍra*, he goes to Vaikuṇṭha. If a Vaiṣṇava wearing *tilaka* honours *mahā-prasāda*

at someone's home, then Bhagavān liberates his hosts' previous twenty generations from hell.

Length of the ūrdhva-puṇḍra or the mark of tilaka

The *ūrdhva-puṇḍra* which is equal to the breadth of one's ten fingers is considered excellent. *ūrdhva-puṇḍra* equal to the breadth of one's nine fingers is moderate and that equal to the breadth of one's eight fingers is not considered up to the standard. The tilaka should be drawn from three-quarters of the way down the nose up to the beginning of the hairline. If someone applies *tilaka* with the ring finger, he gets the desired result, applying *tilaka* with the middle finger increases one's duration of life, applying *tilaka* with the index finger grants liberation and applying *tilaka* with the thumb results in nourishment.

Praṇāma-vidhi (Procedure for paying obeisances)

svavāme praṇamed-viṣṇuṁ
dakṣiṇe gaurī-śaṅkarau
gurur agre praṇamy eta
anyathā niṣphalo bhavet

One should offer obeisances keeping Śrī Viṣṇu to one's left, Gaurī Śaṅkara to one's right, and Śrī Gurudeva to the front. Otherwise, the *praṇāma* goes in vain.

Aparādha (Offenses)

A *bhakti-sādhaka* and especially those engaged in the worship of the Deity should become completely free from *sevā-aparādha* (offenses towards the service of the Deity) and *nāma-aparādha* (offenses towards the holy name). They should remain extremely careful at all times to not commit these offenses.

Sevā-aparādha (Offenses towards the service of the Deity)

Offenses mentioned in the revealed *śāstras*

It is an offense:

(1) to enter the temple wearing shoes or being carried on a palanquin.
(2) to not observe the prescribed festival days and processions for the pleasure of Śrī Bhagavān.
(3) to avoid offering obeisances in front of the Deity.
(4) to offer obeisances with one hand.
(5) to show one's back to the Deities while circumambulating.
(6) to spreads one's legs before the Deities.
(7) to sit before the Deity with hands binding one's raised knees.
(8) to lie down before the Deity.
(9) to eat before the Deity.
(10) to speak lies before the Deity.
(11) to speak loudly before the Deity.
(12) to speak something other than *hari-kathā* before the Deity.
(13) to cry before the Deity.
(14) to argue or quarrel before the Deity.
(15) to chastise or favour someone before the Deity.
(16) to rebuke anyone or use harsh words before the Deity.
(17) to blaspheme someone before the Deity.
(18) to glorify someone before the Deity.
(19) to use vulgar language before the Deity.
(20) to pass air before the Deity.
(21) to offer respect or obeisances to anyone besides the *guru* before the Deity.
(22) to sit with one's back to the Deity.
(23) to chew *pāna* (betel-leaves) or tobacco before the Deity.
(24) to offer obeisances or prayers to the Deity with an impure or contaminated body.
(25) to wear a woolen shawl or blanket while worshipping the Deity.
(26) to avoid opulent worship of the Deity, even though one is capable of performing it.
(27) to eat something which is not offered to the Deity.

(28) to avoid offering seasonal fruits and other ingredients to the Deity.
(29) to offer food to the Deity which has already been partially consumed (in other words, food should not be distributed to anyone until it has been offered to the Deity.
(30) to sit silently or not recite prayers before the *guru*.
(31) to praise oneself before the *guru*.
(32) to blaspheme the demigods.

Apart from these thirty-two offenses, the following offenses mentioned in the Varāha Purāṇa are also to be avoided:

(33) to touch the Deity in a place permeated by darkness.
(34) to enter the Deity room without making any sound (to open the doors of the Deity room without clapping your hands).
(35) to worship the Deity in a speculative manner, disobeying the proper regulations.
(36) to offer the Deity food which has been seen by a dog.
(37) to break silence while performing Deity worship.
(38) to worship the Deity without cleaning one's teeth.
(39) to worship the Deity with forbidden flowers.
(40) to begin worship of the Deity after having sex.
(41) to worship the Deity after touching a woman during her menstrual period.
(42) to worship the Deity after touching a dead body.
(43) to worship the Deity while wearing red or blue clothes, unwashed clothes, or clothes worn by someone else.
(44) to worship the Deity after seeing a dead body.
(45) to worship or touch the Deity after showing anger.
(46) to worship the Deity just after returning from a crematorium.
(47) to touch or perform the worship of the Deity after applying oil on one's body.
(48) to worship the Deity with flowers brought in the leaves of the castor oil plant.
(49) to worship the Deity while sitting on the bare floor or on a raised seat.

not Fresh

(50) to worship the Deity with stale flowers.
(51) to spit or blow the nose while worshipping the Deity.
(52) to consider oneself a great worshipper.
(53) to apply curved *tilaka* on one's forehead.
(54) to enter into the temple without having washed one's feet.
(55) to touch the Deity with the left hand while bathing Them.
(56) to offer food cooked by uninitiated devotees or non-devotees to the Deity.
(57) to perform worship of the Deity in front of non-devotees.
(58) to worship the Deity while perspiring.
(59) to worship the Deity after seeing a person wearing a garland of skulls.
(60) to refuse the remnant garlands of the Deity.
(61) to take an oath in the name of the holy name.
(62) to disrespect *śāstras* which glorifies the devotional service of Śrī Bhagavān and to show respect to other scriptures.
(63) to perform worship at an inauspicious time, such as late night.
(64) to perform *arcana* with water touched by the nails.

Nāma-aparādha (Offenses to the holy name)

(1) To blaspheme the devotees who are engaged in pure devotional service to Śrī Hari.
(2) To consider the demigods like Śiva and Brahmā to be independent from Viṣṇu and to consider the names of these demigods to be independent from the holy name of Śrī Hari; that is, to consider the demigods to be independent from Śrī Viṣṇu and also to consider the name, form, qualities and pastimes of Śrī Kṛṣṇa to be separate from Śrī Kṛṣṇa's *svarūpa*, personality.
(3) To disobey the orders of Śrī Gurudeva who is established in the proper understanding of the *tattva* of the holy name.
(4) To blaspheme the Vedas and the literatures which are in accordance with them.

(5) To consider the glories of the holy name to be exaggerations.
(6) To consider the glories of Śrī Bhagavān to be imaginary.
(7) To commit sinful acts on the strength of the holy name.
(8) To consider the chanting of the holy name to be equal to the performance of other auspicious activities mentioned in the *karma-kaṇḍa* section of the Vedas and to be lazy in chanting the holy name or to ignore the holy name.
(9) To preach the glories of the holy name to a faithless person who is not willing to hear and who is inimical to *bhagavad-bhakti*.
(10) In spite of hearing the unlimited glories of the holy name, keeping mundane attachment of 'I' and 'mine' due to false identification with the material body and thus not showing any taste or attachment for the holy name.



CHAPTER TEN

The Āratī Songs

Śrī mahā-prasāda-māhātmya
(Glories of Śrī Mahā-prasāda)

To be sung before honouring *mahā-prasāda*:

mahā-prasāde govinde
nāma-brahmaṇi vaiṣṇave
svalpa-puṇya-vatāṁ rājan
viśvāso naiva jāyate
(Mahābhārata)

O king, those who have performed meagre pious activities never develop faith in *mahā-prasāda*, Śrī Govinda, the holy name and the Vaiṣṇavas.

Prasāda-sevayā
(from Bhaktivinoda Ṭhākura's Gītāvalī)

(a)

1) *bhāi-re!*
śarīra avidyā-jāla, jaḍendriya tāhe kāla,
jīve phele viṣaya-sāgare
tāra madhye jihvā ati, lobhamaya sudurmati,
tāke jetā kaṭhina saṁsāre

2) *kṛṣṇa baḍa dayāmaya, karibāre jihvā jaya,*
sva-prasāda-anna dila bhāi
sei annāmṛta pāo, rādhā-kṛṣṇa-guṇa-gāo,
preme ḍāko caitanya-nitāi

O brothers! This material body is a place of ignorance, and the senses are a network of paths leading to death. The senses cast the soul into this ocean of material

sense-enjoyment, and of all the senses, the tongue is most voracious and uncontrollable; it is very difficult to conquer the tongue in this world. O brothers! Lord Kṛṣṇa is very kind to us and has given us such nice *prasāda* just to control the tongue. Now let us take this *prasāda* to our full satisfaction and glorify Śrī Śrī Rādhā-Kṛṣṇa, and in love call for the help of Caitanya Mahāprabhu and Nityānanda Prabhu.

(b)

(1) *bhāi-re!*
ek-dina śāntipure, prabhu advaitera ghare,
dui prabhu bhojane bosila
śāka kari āsvādana, prabhu bole bhakta-gaṇa,
ei śāka kṛṣṇa āsvādila

(2) *hena śāka-āsvādane, kṛṣṇa-prema āise mane,*
sei preme kora āsvādana
jaḍa-buddhi pari-hari', prasāda bhojana kari,
'hari hari' bolo sarva-jana

O brothers! One day at Śrī Advaita's house in Śāntipura, Caitanya Mahāprabhu and Nityānanda Prabhu were seated at *prasāda*. When Mahāprabhu tasted the green vegetables, He said, 'My devotees, this *śāka* is so delicious! Śrī Kṛṣṇa has definitely tasted it. At the taste of such *śāka* as this, love of Kṛṣṇa arises in the heart. In such love of God you should take this *prasāda*. Giving up all materialistic conceptions and taking Bhagavān's *prasāda*, all of you just chant 'Hari! Hari!'"

(c)

(1) *bhāi-re!*
śacīr aṅgane kabhu, mādhavendra-purī prabhu,
prasādānna karena bhojana
khāite khāite tāṅra, āila prema sudurvāra
bale, śuna sannyāsīra gaṇa

(2) *mocā-ghaṇṭa phula-baḍi, ḍāli-ḍālnā-caccaḍi,*
śacī-mātā karila randhana
tāṅra śuddha bhakti heri, bhojana karila hari,
sudhā-sama e anna-vyañjana

(3) *yoge yogī pāya jāhā, bhoge āja habe tāhā*
'hari' boli' khāo sabe bhāi
kṛṣṇera prasāda-anna, tri-jagat kare dhanya,
tripurāri nāce jāhā pāi

O brothers! Whenever Mādhavendra Purī took *prasāda* in the courtyard of Mother Śacī, uncontrollable ecstatic symptoms of *kṛṣṇa-prema* overwhelmed him while he ate. O assembled *sannyāsīs*, just listen to this. Mother Śacī cooked and prepared semi-solid preparations made with banana flowers, a special lentil preparation, baskets of fruits, small square cakes made of lentils and cooked-down milk, and many other varieties of *prasāda*.

Seeing her pure devotion, Śrī Kṛṣṇa personally ate all these different vegetable preparations, which were just like nectar. All the results the mystic obtains in the execution of yoga will be obtained today in taking Bhagavān's *prasāda*. O brothers! Everyone simply eat the *prasāda* of Śrī Hari and chant His holy name. The entire universe glorifies and praises *kṛṣṇa-prasāda*. Obtaining that *prasāda*, Mahādeva Śiva dances in great joy.

Śrī Gurudeva-āratī

Composed by
Śrīmad Bhaktivedānta Trivikrama Mahārāja

jaya jaya gurudeva bhakati prajñāna
parama mohana rūpa ārtta-vimocana (1)

All glories, all glories to our divine master, Śrī Śrīmad Bhakti Prajñāna Keśava Mahārāja, whose supremely charming figure is the shelter for suffering humanity.

mūrtimanta śrī-vedānta aśubha-nāśana
"bhakti grantha śrī-vedānta" taba vighoṣaṇa (2)

who is the very embodiment of Vedānta, who is the annihilator of everything inauspicious, and who boldly declared that the Śrī Vedānta is essentially a book of *bhakti*.

vedānta samiti-dīpe śrī-siddhānta-jyoti
ārati tomāra tāhe haya niravadhi (3)

The Śrī Gauḍīya Vedānta Samiti is the *āratī*-lamp and its doctrines are the flames by which he is perpetually worshipped.

śrī-vinoda-dhārā-taile dīpa prapūrita
rūpānuga-dhūpe daśadik āmodita (4)

The waterfall of transcendental joy known as Śrīman Vinoda[1] is the oil which fills the lamp and the teachings of the followers of Śrī Rūpa is the incense which delights all directions with its sweet fragrance.

sarva-śāstra-sugambhīra karuṇā-komala
yugapad suśobhana vadana-kamala (5)

His lotus face simultaneously radiates a stern gravity rooted in his profound realisation of all the *śāstras* and a softness born of his deep compassion.

svarṇa-kānti vinindita śrī-aṅga śobhana
yati-vāsa paridhāne jagat-kalyāṇa (6)

The lustre of his beautiful bodily limbs, dressed in the robes of renunciation for the welfare of the entire creation, vanquishes the effulgence of molten gold.

nānā chānde sajjana cāmara ḍhulāya
gaurajana ucca-kaṇṭhe sumadhura gāya (7)

With great skill and dexterity Śrī Sajjana[2] fans him with a *cāmara* while Śrī Gaura-nārāyaṇa[3] sings very sweetly at the top of his voice.

sumaṅgala nīrājana kare bhakta-gaṇa
dūramati dūra haite dekhe trivikrama (8)

From a distance the unworthy Trivikrama beholds the devotees performing this immensely auspicious *āratī* ceremony.

Śrīla Prabhupāda-āratī

Composed by Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja

jaya jaya prabhupādera ārati nehārī
yoga māyāpura-nitya sevā-dānakārī (1)

All glories, all glories to the *āratī* ceremony of Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda, which bestows eternal service at the Yoga-pīṭha in Māyāpura upon those who observe it.

sarvatraṁ pracāra-dhūpa saurabha manohara
baddha mukta alikula mugdha carācara (2)

Like the enchanting fragrance of incense, his preaching has spread everywhere, thereby astonishing all devotees, both liberated and conditioned, and all living entities, both moving and non-moving.

bhakati-siddhānta-dīpa jvāliyā jagate
pañca-rasa-sevā-śikhā pradīpta tāhāte (3)

He lit up the entire world with the lamp of the perfect conclusions of pure devotion. This lamp is composed of five brilliantly glowing flames which represent service in the five primary *rasas*.

pañca mahādīpa yathā pañca mahājyotiḥ
triloka-timira-nāśe avidyā durmati (4)

The five flames of the *āratī* lamp are like five radiant lights which, representing the five *rasas*, destroy the darkness of ignorance and crooked intelligence throughout the three worlds.

bhakati vinoda-dhārā jala śaṅkha-dhāra
niravadhi bahe tāhā rodha nāhi āra (5)

The water in the *āratī* conchshell is the conception of

Śrīla Bhaktivinoda Ṭhākura which flows continually and which cannot be checked by anyone.

sarva-vādya-mayī ghanṭā bāje sarva-kāla
bṛhat-mṛdaṅga vādhya parama rasāla (6)

Kṛṣṇa-kīrtana, which is accompanied by various instruments such as the *karatālas* and bell, resounds for all time, but really it is the printing press, known as the *bṛhat-mṛdaṅga,* which distributes the supreme *rasa.*

viśāla lalāṭe śobhe tilaka ujjvala
gala deśe tulasī mālā kare jhalamala (7)

Resplendent *tilaka* adorns his broad forehead, and around his neck a necklace of tulasī beads shines.

ājānu-lambita bāhu dīrgha kalevara
tapta kāñcana-baraṇa parama sundara (8)

His long arms extend to his knees and his golden complexion is supremely beautiful.

lalita-lāvaṇya mukhe sneha-bharā hāsī
aṅga kānti śobhe jaiche nitya pūrṇa śaśī (9)

His charming, lovely face holds a smile which is full of affection, and his bodily complexion is like a moon which is perpetually full.

yati dharme paridhāne aruṇa vasana
mukta kaila medhāvṛta gauḍīya gagana (10)

Attired in daybreak-coloured cloth which signifies the religious principles of a *sannyāsī,* he nullified the misconceptions which were like clouds covering the clear Gauḍīya-sky and established the doctrine of pure *bhakti.*

bhakati-kusume kata kuñja viracita
saundaryaṁ-saurabhe tānra viśva āmodita (11)

The different stages of that *bhakti* (bh*āva, prema, sneha,* and so forth) are like very fragrant flowers which comprise a splendid *kuñja,* and the beauty and fragrance of this kuñja delights the entire universe.

sevādarśe narahari cāmara ḍhūlāya
keśava ati ānande nirājana gāya (12)

As Narahari Prabhu, the ideal servant, fans Śrīla Prabhupāda with a *cāmara,* with great delight Keśava dāsa sings this *āratī* song.

Śrī Gaura-Govinda Maṅgala-āratī
Composed by Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja

maṅgala śrī guru-gaura maṅgala mūrati
maṅgala śrī rādhā-kṛṣṇa yugala pīriti (1)

Glory to the auspicious forms of Śrī Guru and Gaura, and glory to Śrī Rādhā-Kṛṣṇa and Their amorous love.

maṅgala niśānta līlā maṅgala udaye
maṅgala ārati jāge bhakata hṛdaye (2)

Glory to Their auspicious *niśānta-līlā,* which is the end of the night and Their auspicious awakening. May this auspicious *maṅgala-āratī* awaken in the heart of a devotee.

tomara nidrāya jīva nidrita dharāya
tava jāgarane viśva jāgarita haya (3)

O Kṛṣṇa! Those souls who have turned away from You are sleeping in the darkness of night, but when You arise, the entire world awakens.

śubha dṛṣṭi kara prabhu jagatera prati
jāguka hṛdaye mora sumaṅgalā rati (4)

O Prabhu! Glance upon the world with kindness! And in my heart awaken that most auspicious *rati.*

mayūra śukādi sāri kata pikarāja
maṅgala jāgara hetu kariche virāja (5)

The peacock, the male and female parrot, and the king of cuckoo birds all exist solely to sing for Your auspicious awakening.

sumadhura dhvani kare jata śākhī-gaṇa
maṅgala śravaṇe bāje madhura kūjana (6)

Sitting on the branches of the trees, all the birds sing their supremely sweet morning melodies which resound throughout the forest. Those sweet, soft, auspicious sounds come and grace everyone.

kusumita sarovare kamala-hillola
maṅgala saurabha bahe pavana kallola (7)

On the pond of lotus flowers the lotuses are swaying and the breeze carries their auspicious fragrance.

jhāñjhara kāṁsara ghaṇṭā śaṅkha karatāla
maṅgala mṛdaṅga bāje parama rasāla (8)

This *kīrtana* in which the devotees are playing different types of gongs, the bell, conchshell, *karatālas* and the auspicious *mṛdaṅga* is the supreme *rasa*.

maṅgala ārati kare bhakatera gaṇa
śrī-keśava dāsa kahe nāma-saṅkīrttana (9)

Performing *maṅgala-āratī* in the company of the devotees, Śri Keśava dāsa sings *nāma-saṅkīrtana*.

Śrī Gaurasundara sandhya-āratī

jaya jaya gauracānder āratika śobhā
jāhnavī-taṭa-vane jaga-mana lobha

All glories, all glories to the beautiful *āratī* ceremony of Śrī Caitanya Mahāprabhu. Mahāprabhu's beautiful form on the bank of the Jāhnavī (Gaṅges) attracts all the living entities of the universe.

dakṣiṇe nitāicānda vāme gadādhara
nikaṭe advaita śrīnivāsa chatra-dhara

On His right is Nityānanda Prabhu, and on His left side is Śrī Gadādhara. On either side stand Śrī Advaita Ācārya and Śrīnivāsa Ṭhākura, who holds an umbrella over Mahāprabhu's head.

basiyāche gauracānda ratna-siṁhāsane
ārati karena brahmā-ādi deva-gaṇe

Mahāprabhu is seated on a jewelled throne. The *āratī* ceremony is performed by Brahmā, and all the other demigods are present.

narahari ādi kari cāmara ḍhulāya
sañjaya mukunda vāsu-ghoṣa ādi gāya

Mahāprabhu's associates like Narahari and others fan Him with whisks, and Sañjaya, Mukunda and Vāsu Ghoṣa are the expert singers that lead everyone in *kīrtana*.

śaṅkha bāje ghaṇṭā bāje bāje karatāla
madhura madhura bāje parama rasāla

The sounds of the conchshell, cymbals and sweet *mṛdaṅga* are very relishable to hear.

bahu koṭi candra jini vadana ujjvala
gala-deśe vana-mālā kare jhalamala

The brilliance of Mahāprabhu's face conquers millions and millions of moons, and the garland of forest flowers around His neck also shines.

śiva-śuka-nārada preme gadgada
bhaktivinoda dekhe gorāra sampada

Śiva, Śukadeva Gosvāmī, and Nārada Muni are there, and their voices are choked with transcendental loving symptoms. In this way Bhaktivinoda Ṭhākura relishes the glory of Śrī Caitanya Mahāprabhu.

Sandhya-āratī of Śrī Śrī Rādhā Kṛṣṇa Yugala

jaya jaya rādhā-kṛṣṇa yugala-milana
ārati karaye lalitādi sakhī-gaṇa

All glories, all glories to the meeting of Śrī Rādhā Kṛṣṇa! The *gopīs*, headed by Lalitā, perform the *āratī* ceremony for Their pleasure.

madana-mohana rūpa tri-bhaṅga-sundara
pītambara śikhi-puccha cūḍā-manohara

The beautiful three-fold bending form of Kṛṣṇa, the attractor of Cupid, dressed in a yellow silk *dhotī* and wearing a crown decorated with a peacock feather, is simply captivating to the mind.

lalita-mādhava bāme vṛṣabhānu-kanyā
nīla-basanā gaurī rūpe guṇe dhanyā

Sitting to the left of the amorous and charming Śrī Mādhava is the beautiful daughter of King Vṛṣabhānu, Śrīmatī Rādhikā, dressed in a *sārī* the colour of a blue lotus. Her complexion is the colour of molten gold and all Her characteristics and qualities are highly praiseworthy.

nānā-vidha-alaṅkāra kare jhalamala
hari-mana-vimohana vadana ujjvala

She is decorated with various shimmering, sparkling ornaments and Her face is splendorous; thus She is the enchanter of the mind of Śrī Hari.

viśākhādi sakhī-gaṇa nānā rāge gāya
priya-narma-sakhī-jata cāmara-ḍhulāya

All the *gopīs* headed by Viśākhā sing many beautiful songs while the *priya-narma-sakhīs* soothe Rādhā and Kṛṣṇa with *cāmara* fans.

śrī-rādhā-mādhava pada sarasija āśe
bhaktivinoda sakhī-pade sukhe bhāse

At the feet of the damsels of Vraja-dhāma lies an ocean of joy. There Ṭhākura Bhaktivinoda swims, hoping to attain the lotus feet of Rādhikā and Mādhava.

Śrī Tulasī-āratī

Composed by Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī

namo namaḥ tulasī kṛṣṇa-preyasī (namo namaḥ)
rādhā-kṛṣṇa nitya-sevā-ei abhilāṣī (1)

O Śrīmatī Tulasī-devī! Desiring to enter the eternal service of Śrī Rādhā and Kṛṣṇa, I repeatedly offer *praṇāma* to you, who are so dear to Śrī Kṛṣṇa.

je tomāra śaraṇa laya, sei kṛṣṇa sevā pāya,
kṛpā kari kara tāre vṛndāvana-vāsī
tulasī kṛṣṇa-preyasī (namo namaḥ) (2)

One who takes shelter of you attains the service of Śrī Kṛṣṇa. Please be merciful and make me a resident of Vṛndāvana.

tomāra caraṇe dhari, more anugata kari,
gaurahari-sevā-magna rākha divā niśi
tulasī kṛṣṇa-preyasī (namo namaḥ) (3)

Becoming your follower and taking the dust of your feet, day and night I will be immersed in the service of Śrī Gaurahari.

dīnera ei abhilāṣa, māyāpure dio vāsa,
aṅgete mākhiba sadā dhāma dhūli rāśi
tulasī kṛṣṇa-preyasī (namo namaḥ) (4)

The desire of this fallen person is that you will make me a resident of Māyāpura where I will always smear the dust of the *dhāma* on my bodily limbs.

tomāra ārati lāgi, dhūpa, dīpa, puṣpa māṅgi,
mahimā bākhāni ebe hau more khuśī
tulasī kṛṣṇa-preyasī (namo namaḥ) (5)

Performing your *āratī* with incense, a ghee lamp, and flowers, I will derive great happiness from describing your glories.

jagatera jata phūla, kabhu nahe samatula,
sarvatyaji kṛṣṇa tava pātra mañjarī vilāsī
tulasī kṛṣṇa-preyasī (namo namaḥ) (6)

Because Kṛṣṇa is pleased only by your soft leaves and *mañjarīs*, there is no flower in the world which is your equal.

ogo vṛnde mahārāṇī!
tomāra pādapa tale, deva ṛṣi kutūhale,
sarvatīrtha laye tāṅrā hana adhivāsī
tulasī kṛṣṇa-preyasī (namo namaḥ) (7)

O Vṛnde Mahārāṇī! All the demigods, sages, and holy places joyfully reside at your feet.

śrī-keśava ati dīna, sādhana-bhajana-hīna,
tomāra āśraye sadā nāmānande bhāsi
tulasī kṛṣṇa-preyasī (namo namaḥ) (8)

Devoid of *sādhana-bhajana*, this fallen Śrī Keśava takes shelter of you and attains unbroken *nāmānanda*.

Śrī Tulasī-ārati (Adikārī-bhede)

namo namaḥ tulasī kṛṣṇa preyasī
rādhā-kṛṣṇa pada-sevā ei abhilāṣī

O Tulasī, beloved of Kṛṣṇa, I offer *praṇāma* unto you again and again. My desire is to obtain the service of Śrī Śrī Rādha-Kṛṣṇa.

ye tomara śaraṇa laya, tāra vāñchā pūrṇa-haya,
kṛpā-kari kara tāre vṛndāvana-vāsī

Whoever takes shelter of you has his wishes fulfilled. Bestowing your mercy on him, you make him a resident of Vṛndāvana.

ei nivedana dhara, sakhīra anugata kara,
rādhā-kṛṣṇa-sevā diyā kara nija-dāsī

My desire is that you also grant me a residence in the pleasure groves of Śrī Vṛndāvana-dhāma. Thus, within my vision I will always behold the beautiful pastimes of Rādhā and Kṛṣṇa.

more ei abhilāṣa, vilāsa-kuñje dio vāsa,
nayane heriva sadā yugala-rūpa-rāśi

I beg you to make me a follower of the *vraja-gopīs*. Please give me the privilege of devotional service and make me your own maidservant.

dīna kṛṣṇa-dāsa kaya, mora yena ei haya,
śrī-rādhā-govinda-prema sadā yena bhāsi

This very fallen and lowly servant of Kṛṣṇa prays, "May I always swim in the love of Śrī Rādha and Govinda."



Addendum

The Upadeśāvalī

of Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī —*ācārya keśarī* (the lion-like *ācārya*)

(1) *Bhagavad-bhakti* is attained by *viśrambha-sevā* or intimate service to the lotus feet of Śrī Guru.
(2) Honest service to Śrī Hari, *guru* and the Vaiṣṇavas is actual *guru-sevā*.
(3) The *aṅga* of *bhakti* known as *kīrtana* is the best and complete limb of *bhakti*.
(4) Only through the medium of *kīrtana* are the other limbs of *bhakti* accomplished.
(5) Renouncing bad association is actual solitude, and performing *bhajana* in the company of *sādhus* and Vaiṣṇavas is the actual meaning of solitary *bhajana*.
(6) Preaching *hari-kathā* always and everywhere is real *hari-kīrtana*.
(7) To speak *hari-kathā* always and everywhere or to be absorbed in speaking about services related to Śrī Hari is real silence.
(8) Performing *gaura-bhajana* in the mood of *rūpānuga* is the actual *vipralambha-bhajana* of Śrī Rādhā and Kṛṣṇa.
(9) Taking shelter of the feet of a genuine *guru*, one should serve Hari.
(10) One should never give pain to any living entity by body, mind or words.
(11) One should maintain his life by honest means.
(12) One should always remember that Śrī Bhagavān is one, not many.

(13) Vrajendra-nandana Śrī Kṛṣṇa only is Svayam Bhagavān; He is the possessor of all *śakti* and the origin of all *avatāras*. Rendering service to Him is the primary duty of all living entities; all other activities are secondary.
(14) Those people who consider that Bhagavān is formless are athe*ists*, and one should never associate with them.
(15) Attaining *prema* for Śrī Kṛṣṇa is the real ultimate objective of the *jīva*.
(16) The service of Kṛṣṇa is our life, if performed for His pleasure with a favourable attitude, devoid of all other desires, not covered by jñāna and karma, and performed by the body, mind, words, and all of the senses.

The Upadeśāvalī

of Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda

(1) "*Param vijāyate śrī-kṛṣṇa-saṅkīrtanam*-supreme victory to the congregational chanting of Kṛṣṇa's names"-this is the Śrī Gauḍīya Maṭha's sole object of worship.
(2) Śrī Kṛṣṇa, who is the *viṣaya-vigraha*, the object of the devotee's *prema*, is the sole enjoyer and all others are to be enjoyed by Him.
(3) Those who don't perform *hari-bhajana* are ignorant and murderers of their own souls.
(4) The acceptance of *śrī-harināma* and direct realisation of Bhagavān are one and the same.
(5) Those who equate the demigods with Viṣṇu are unable to serve Bhagavān.
(6) Establishing a printing press to print devotional books and preaching by organising *nāma-haṭṭa* programmes constitutes genuine service to Śrī Māyāpura.
(7) We are not doers of good or bad deeds, nor are we scholars or illiterate-carrying the shoes of Śrī Hari's pure devotees as our duty, we are initiates into the mantra *kīrtanīyaḥ sadā hari*.
(8) Preaching without proper conduct falls within the category of *karma*, mundane activity. Without criticising the nature of others, one should correct one's self-this is my personal instruction.

(9) Serving the *vraja-vāsīs* who felt great separation from Kṛṣṇa when He left Vraja to reside in Mathurā is our supreme constitutional occupation.
(10) If we desire to follow an auspicious course in life, then disregarding the theories of even countless people we should only hear instructions from a transcendental source.
(11) Life as an animal, bird, insect or any of the countless thousands of species is acceptable, but taking shelter of deceit is thoroughly improper. Only an honest person possesses real auspiciousness.
(12) Simple-heartedness is synonymous with Vaiṣṇavism. Servants of a *paramahaṁsa* Vaiṣṇava should be simple-hearted, a quality which makes them the topmost *brāhmaṇas*.
(13) Helping to draw conditioned souls away from their perverted attachment to the material energy is the greatest compassion. If even one soul is rescued from Mahāmāyā's fortress, that compassionate act is infinitely more benevolent than the construction of unlimited hospitals.
(14) We have not come to this world to be construction workers; we are the bearers of Śrī Caitanyadeva's instructions.
(15) We will not remain in this world for long, and by profusely performing *hari-kīrtana,* upon relinquishing these material bodies we will experience the ultimate reward of embodied life.
(16) The foot-dust of Śrī Rūpa Gosvāmī, the fulfiller of Śrī Caitanyadeva's inner desires, is our lives' sole desired object.
(17) If I were to desist from lecturing about the Absolute Truth due to being fearful that some listeners may be displeased, I would be deviating from the path of Vedic truth and accepting the path of untruth. I would become one who is inimical to the Vedas, an atheist, and would no longer possess faith in Bhagavān, the very embodiment of truth.
(18) Kṛṣṇa's *darśana* can only be attained through the medium of the ear as one hears *hari-kathā* from pure Vaiṣṇavas; there is no other way.
(19) Wherever *hari-kathā* is being spoken is a holy place.
(20) Proper *śravaṇa,* hearing, is accomplished through the medium of *kīrtana,* and this will give one the good opportunity to practice *smaraṇa,* remembrance. The internal experience of rendering direct service to the *aṣṭakālīya-līlā,* Śrī Rādhā-Kṛṣṇa's pastimes in each of the eight parts of the day, becomes possible.
(21) We should understand that the loud calling out of Śrī Kṛṣṇa's names is *bhakti.*
(22) Bhagavān will not accept anything which is offered by a person who doesn't chant *harināma* one-hundred thousand times daily.
(23) By sincerely endeavouring to chant *harināma* without offences and remaining fixed in chanting constantly, one's offences will fade and pure *harināma* will arise on the tongue.
(24) As mundane thoughts arise while taking *harināma,* one should not become discouraged. A secondary consequence of taking *harināma* is that these useless mundane thoughts will gradually dissipate; therefore, one should not worry about this. By dedicating one's mind, body, and words to serving *śrī-nāma* and continuing to chant with great persistence, Śrī Nāmī Prabhu will grant one *darśana* of His supremely auspicious transcendental form. And by continuing to chant until one's *anarthas* are fully eradicated, by the power of *śrī-nāma* realisation of His form, qualities and pastimes will automatically arise.

Śrī Upadeśāmṛta

by Śrīla Rūpa Gosvāmī

The foremost duty of those who desire to genuinely engage in the *sādhana* or practice of *bhagavad-bhakti* exhibited and preached by Śrī Caitanya Mahāprabhu is to embrace the teachings of Śrīla Rūpa Gosvāmī in pursuance with his book Śrī Upadeśāmṛta. These teachings are as follows:

vāco vegaṁ manasaḥ krodha-vegaṁ
jihvā-vegam udaropastha-vegam
etān vegān yo viṣaheta dhīraḥ
sarvām apīmām pṛthivīṁ sa śiṣyāt (1)

One must practice to tolerate the urges of speech, mind, anger, tongue, belly and genitals. The sober person who is able to tolerate these six urges can rule the whole world and is fit to become jagad-guru (one who can become the guru of the entire world or who can accept disciples all over the world).

atyāhāraḥ prayāsaś ca
prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyaṁ ca
ṣaḍbhir bhaktir vinaśyati (2)

Sincere *sādhakas* should try to guard themselves from six types of unfavourable activities which can completely ruin their *bhakti*. These activities are as follows:

(1) eating more than necessary or accumulating anything beyond one's requirements
(2) engagement in any endeavour which eventually leads to sense-gratification or deviation from the path of *bhakti*
(3) indulging in discussions on subjects unrelated to *bhakti*
(4) unnecessary persistence towards the rules and regulations of the *śāstras* which are irrelevant and avoiding those rules which are imperative
(5) associating with materialists or people who are not inclined towards the process of *bhakti*
(6) being greedy to follow philosophies which are not conducive for one's advancement in *bhakti*.

utsāhān niścayād dhairyāt
tat-tat-karma-pravartanāt
saṅga-tyāgāt sato vṛtteḥ
ṣaḍbhir bhaktiḥ prasidhyati (3)

One should lead one's life by—
(1) remaining enthusiastic to follow the rules and regulations which nourish one's *bhakti* or helps one to advance in *bhakti*

(2) by remaining determined to follow with complete confidence the injunctions of the śāstras and the instructions of Śrī Gurudeva, the living *śāstra*, who leads his life in accordance with the *śāstra*
(3) following the *sādhana* of *bhakti* with great patience, despite facing many obstacles on the path that delay accomplishing the objective
(4) to follow the limbs of *bhakti* like *śravaṇa, kīrtana* etc., with persistence and to renounce a luxurious way of life (in other words, to live simply) for the pleasure of Śrī Kṛṣṇa
(5) to abandon the association of non-devotees or those who are gross materialists, impersonalists, atheists and religious pretenders, also to remain aloof from the association of women and those who keep illicit association with women
(6) to accept in one's life the conduct and precepts of the previous *ācāryas*.
By sincerely following these six principles, one is sure to attain perfection in *bhakti*.

dadāti pratigṛhṇāti
guhyam ākhyāti pṛcchati
bhuṅkte bhojayate caiva
ṣaḍ-vidhaṁ prīti-lakṣaṇam (4)

(1) Offering gifts to pure devotees according to their requirements
(2) accepting the gifts (their used items) offered by them as their remnants (*prasāda*)
(3) revealing one's confidential realisations of *bhajana* before them
(4) inquiring from them about their confidential realisations
(5) to honour the *prasāda* offered by the devotees with great delight
(6) to offer them *prasāda* with love and affection
These are the six symptoms of loving exchanges among the devotees.

kṛṣṇeti yasya giri taṁ manasādriyeta
dīkṣāsti cet praṇatibhiś ca bhajantam īśam
śuśrūṣayā bhajana-vijñam ananyam anya-
nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā (5)

One should within the mind honour a *kaniṣṭha-adhikārī* who has uttered Kṛṣṇa's name by saying, even once, 'O Kṛṣṇa,' considering him to be part of one's family. By offering *daṇḍavat-praṇāma*, one should honour a *madhyama-adhikārī* who has accepted *dīkṣā* from a qualified *sad-guru* after properly understanding the principle (*tattva*) of *dīkṣā*, who is engaged in *bhagavat-bhajana* in pursuance with the Vaiṣṇava convention and who is endowed with discriminating vision towards favourable and unfavourable concepts. The devotee who has thoroughly realised the essence of *bhajana* according to the injunctions of *Śrīmad-Bhāgavatam* and other Vaiṣṇava literatures, who is engaged in the *bhajana* of Śrī Kṛṣṇa with single-minded devotion, whose heart is supremely pure and sublime due to his undeviated attachment for Śrī Kṛṣṇa, and who is devoid of any propensity to criticise others is a *mahā-bhāgavat*, topmost devotee. The association of such a devotee situated on the exalted position of *bhajana*-that is, who is expertly engaged in the conventional *bhajana* of remembrance and *mānasī-bhāva-sevā* (serving in the mind) of the *aṣṭa-kālīya-līlā*, the eight-fold pastimes of Śrī Śrī Rādhā Kṛṣṇa-is the most desirable among the like-minded and affectionately disposed devotees. One should honour such a devotee by *daṇḍavat-praṇāma*, submissive enquiry and rendering loving, intimate service unto him.

dṛṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair
na prākṛtatvam iha bhakta-janasya paśyet
gaṅgāmbhasāṁ na khalu budbuda-phena-paṅkair
brahma-dravatvam apagacchati nīra-dharmaiḥ (6)

One shouldn't keep a materialistic vision toward the devotees of the Lord who are situated in this material world, considering them to be ordinary conditioned jīvas. The imperfections visible in their nature, like birth in a low family, harshness, lethargy and the imperfections visible in their body such as ugly features, disease, deformities or other defects in the body are exactly like the appearance of bubbles, foam and mud in Gaṅges water. Despite such apparent pollution in the water of the Gaṅges, she doesn't leave her inherent form as *dravī-bhūta-brahma*, transcendence in the form of water, liquid. Similarly, the self-realised Vaiṣṇavas always exist on the transcendental sphere and one should not emphasise their material shortcomings.

syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-
pittopatapta-rasanasya na rocikā nu
kintv ādarād anudinaṁ khalu saiva juṣṭā
svādvī kramād bhavati tad-gada-mūla-hantrī (7)

Oh! The tongues of those who are afflicted by the jaundice of *avidyā* or those who are seized by ignorance due to being averse to Śrī Kṛṣṇa since time immemorial, cannot relish the nectarean name, form, qualities and pastimes of Śrī Kṛṣṇa, which are compared to sugar candy. Instead, these attributes taste bitter to them. But if one faithfully and regularly takes this sugar candy-that is, chants and hears the transcendental name, form, qualities and pastimes of Śrī Kṛṣṇa-then gradually these attributes become relishable or sweet to him and destroy at the root his disease, the jaundice of *avidyā*, aversion to Śrī Kṛṣṇa, from the root. In other words, he becomes spontaneously attached to Śrī Kṛṣṇa."

Guru-tattva

Symptoms of a *sad-guru*

(1) One who sincerely desires to make spiritual advancement must take shelter of a *sad-guru*. The symptoms of a *sad-guru* are explained in *Śrīmad-Bhāgavatam* (11.3.21):

tasmād guruṁ prapadyate
jijñāsu śreya uttamam

śābde pare ca niṣṇātaṁ
brahmaṇy upaśamāśrayam

To understand one's highest welfare, an inquisitive sādhaka must seek the shelter of the lotus feet of a sad-guru. The *sad-guru* is one who is thoroughly expert in the *śabda-brahma* or in the conclusions of the revealed scriptures (*śruti-śāstra*), who is fully competent in the understanding of Parabrahma-in other words, situated in proper realisation of Adhokṣaja, the Lord who is beyond the approach of our blunt senses, who has unflinching faith in the holy name of the Lord, and who, having transcended the complexities of mundane nature, is completely detached from this world.

One only should accept *harināma* and *dīkṣā* from such a *sad-guru*.

(2) from Upadeśāmṛta (1):

vāco vegaṁ manasaḥ krodha-vegaṁ
jihvā-vegam udaropastha-vegam
etān vegān yo viṣaheta dhīraḥ
sarvām apīmāṁ pṛthivīṁ sa śiṣyāt

The sober person who can tolerate the urges of speech, mind, anger, tongue, belly and genitals, can rule the whole world or he is called a *gosvāmī*, the one who has mastered his six enemies (urges)."

(3) from Śrī Hari-bhakti-vilāsa:

ṣaṭ-karma-nipuṇau vipro mantra-tantra viśāradaḥ
avaiṣṇavo gurur na syād-vaiṣṇavaḥ śvapaco guruḥ

A *brāhmaṇa*, though expert in the six kinds of activities-that is the performance of *yajña*, sacrifice for himself and for others, the study of the *śāstra* and teaching it to others, giving charity and accepting gifts from others, and also the skillful recitation of *mantras*, who is learned in the science of *tantra*-cannot be accepted as guru if he is not a Vaiṣṇava. On the other hand, if a person is born in the family of *caṇḍalas*, dog-eaters and is devoutly

engaged in the worship of Śrī Viṣṇu, he is fit to be accepted as guru according to the *śāsrtic* injunction.

(4) *Caitanya-caritāmṛta, Madhya-līlā* 8.127:

kivā vipra, kivā nyāsī, śūdra kene naya
jeī kṛṣṇa-tattva-vettā, seī guru haya

A person is eligible to accept the position of the guru only if he is thoroughly learned in the science of Kṛṣṇa, regardless of being a *brāhmaṇa*, a *śūdra*, a *gṛhastha* or a *sannyāsa* or the *āśrama* in which he is situated.

To be a *kṛṣṇa-tattvida*, expert in the science of Kṛṣṇa is the salient feature of a guru.

(5) from *Śrī Gauḍīya-kaṇṭhahāra*:

nārāyaṇo 'pi vikṛtiṁ yāti guroḥ pracyutasya durbuddheḥ
kamalaṁ jalādapetaṁ śoṣayati ravirna poṣayati

Śrī Bhagavān is displeased with the foolish person who, even after accepting *dīkṣā*, does not engage in rendering service to Śrī Gurudeva. For example, sunrays cause the lotus flower to blossom, but the same sunrays do not nourish a lotus which is out of water. Rather they burn it. In this analogy the water is compared with Gurudeva, the sun with Śrī Bhagavān and the lotus with the *sādhaka*.

(6) from *Bhakti-sandarbha* (237):

harau ruṣṭe gurustrātā
gurau ruṣṭe na kaścana
tasmāt sarva-prayatnena
gurum eva prasādayet

If Śrī Hari becomes displeased with someone, he can be protected by Śrī Gurudeva, but if Śrī Gurudeva becomes displeased with someone, no one can protect him. Therefore, it is appropriate to please Śrī Gurudeva with one's endeavours in all respects.

(7) An exclusive devotee of Śrī Śrī Rādhā-Kṛṣṇa will never perform the worship of any demigod. In *Bhagavad-gītā* (9.25) it is stated:

yānti deva-vratā devān
pitṝn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām

Those who worship the demigods will take birth among the demigods, those who worship ghosts and spirits will take birth among such beings, those who worship ancestors go to the ancestors and those who worship Me will live with Me.

In this *śloka*, Bhagavān is saying that those who perform His worship will attain His abode, from where no one returns to this temporary world. The worship of demigods is the indirect worship of Bhagavān, not the direct worship which is the only aim of all the *śāstras*. Since the demigods themselves as well as their planets are temporary, whatever result one obtains by worshipping them is temporary, but Bhagavān and His abode are eternal, so anyone who exclusively worships Him eventually attains His eternal association in His eternal abode. Moreover, the worship of demigods along with the worship of Bhagavān does not help one to maintain an exclusive stage of devotion, but rather keeps one's frame of mind distracted. Thus, due to the lack of single-minded devotion towards Bhagavān, one remains bereft of the highest destination one could otherwise attain.

(8) Five places unfavourable to the execution of *bhakti* (*Śrīmad-Bhāgavatam* 1.17.38-41):

abhyarthitas tadā tasmai
sthānāni kalaye dadau
dyūtaṁ pānaṁ striyaḥ sūnā
yatrādharmaś catur-vidhaḥ

punaś ca yācamānāya
jāta-rūpam adāt prabhuḥ
tato 'nṛtaṁ madaṁ kāmaṁ
rajo vairaṁ ca pañcamam

amūni pañca sthānāni
hy adharma-prabhavaḥ kaliḥ
auttareyeṇa dattāni
nyavasat tan-nideśa-kṛt

athaitāni na seveta
bubhūṣuḥ puruṣaḥ kvacit
viśeṣato dharma-śīlo
nījā loka-patir guruḥ

Śrī Sūta Gosvāmī said: Hearing the petition of Kali personified, King Parīkṣit permitted him to stay at four places where (1) gambling, (2) drinking, (3) illicit association of women (or excessive attachment to them) and (4) animal slaughter were performed. These sinful activities consequently result in four types of irreligious practices, falsity or truthlessness (hypocracy and crookedness), intoxication (lack of austerity), extreme attachment with bodily relation (due to forgetfulness of one's original svarūpa) and cruelty (lack of mercy).

Then Kali personified asked for some other places to stay and King Parīkṣit allowed him to stay where there is gold (wealth). Thus Kali-yuga (Kali personified) received five places to live: falsity, intoxication, lust, enmity and envy (passionate endeavours) and thereby respecting the order of King Parīkṣit, the personality of Kali, the origin or birthplace of irreligious practices, started living at the above five assigned places. Therefore, people who desire their supreme well-being should never take shelter or associate with these five places. Especially religionists, kings, public leaders, the bona fide preachers of religions and those who are gurus should remain very careful not to become afflicted by these irreligious practices; in other words, to remain aloof from these practices.

(9) Association of women-unfavourable to *bhakti* (*Śrīmad-Bhāgavatam* 9.19.17):

mātrā svasrā duhitrā vā
nāviviktāsano bhavet
balavān indriya-grāmo
vidvāṁsam api karṣati

One should never sit alone on the same seat even with one's own mother, sister or daughter, for the senses are so strong that they can even deviate a person who is very advanced in knowledge.

(10) The association of people too attached to women is to be abandoned (*Śrīmad-Bhāgavatam* 3.31.33-34):

satyaṁ śaucaṁ dayā maunaṁ
buddhiḥ śrīr yaśaḥ kṣamā
śamo damo bhagaś ceti
yat-saṅgād yāti saṅkṣayam

teṣv aśānteṣu mūḍheṣu
khaṇḍitātmasv asādhuṣu
saṅgaṁ na kuryāc chocyeṣu
yoṣit-krīḍā-mṛgeṣu ca

One should never associate with unvirtuous persons who are dull-headed fools, restless, devoid of knowledge of self-realisation and simply dancing dogs in the hands of wicked women, because by such association one is sure to become bereft of qualities such as truthfulness, cleanliness (internal and external), mercy, gravity of speech, spiritual intelligence, wealth and fortune, shyness, fame, forgiveness, control of the mind and senses.

Dhāma-aparādha

(Offenses towards the holy dhāma)

(1) Contempt and disrespect towards the *guru* who is the revealer of the *dhāma* to his disciple.
(2) To think that the holy *dhāma* is temporary.

(3) To commit violence towards any of the residents of the holy dhāma or to any of the pilgrims who go there, or to think that they are ordinary mundane people.
(4) Performing mundane activities while living in the holy place.
(5) Earning money by and making a business of Deity worship and the chanting of the holy name.
(6) To think that the holy *dhāma* belongs to some mundane country or province such as Bengal, to think that the *dhāma* of the Lord is equal to a holy place connected with some demigod, or to attempt to measure the area of the *dhāma*.
(7) To commit sinful acts while residing in the *dhāma*.
(8) To consider Vṛndāvana and Navadvīpa to be different.
(9) To blaspheme the *śāstras* which glorify the *dhāma*.
(10) To be faithless and think that the glories of the *dhāma* are imaginary.

Centre list of Śrī Gauḍīya Vedānta Samiti

1. Śrī Devānanda Gauḍīya Maṭha-Tegharipada, P.O. Navadvīpa, Dist. Nadia, West Bengal
2. Śrī Keśavajī Gauḍīya Maṭha-Jawahar Hat, Mathurā, Uttar Pradesh, Ph. 0565-409453
3. Śrī Uddhāraṇa Gauḍīya Maṭha-Cuncuda, Hugali, West Bengal
4. Śrī Rūpa-Sanātana Gauḍīya Maṭha-Daangali, Vṛndāvana, Uttara Pradesh, Ph. 0565-443270
5. Śrī Gopīnāthajī Gauḍīya Maṭha-Ranapat Ghat, Vṛndāvana, Dist. Mathurā (U.P.)
6. Śrī Durvāsā Ṛṣi Gauḍīya āśrama-Ishapura, Mathurā (U.P.)
7. Śrī Bhaktivedānta Gauḍīya Maṭha-Sannyasa Road, Kankhal, Haridwar (U.P.)
8. Śrī Nīlācala Gauḍīya Maṭha-Swargadwar, Puri (Orissa)
9. Śrī Vinoda-bihārī Gauḍīya Maṭha-28, Haldar bagan lane, Calcutta-4 (W.B.)
10. Śrī Golokagañja Gauḍīya Maṭha-Golokaganj, Kavalpada, Dhubadi (Assam)

11. Śrī Narottama Gauḍīya Maṭha-Arvind lane, Dist. Kuchbihar (W.B.)
12. Śrī Gopālajī Gauḍīya Pracāra Kendra-Randiya Hat, Dist. Baleshvar (Orissa)
13. Śrī Keśava Gosvāmī Gauḍīya Maṭha-Shaktigash, Siligudi (W.B.)
14. Śrī Pichaladā Gauḍīya Maṭha-Ashutiyabada, Modinipur (W.B.)
15. Śrī Siddhavāṭī Gauḍīya Maṭha-Siddhabadi, Rupanarayanpur, Dist. Vardhuran (W.B.)
16. Śrī Vāsudeva Gauḍīya Maṭha-P.O. Vasugaon, Dist. Kokadjhar (Assam)
17. Śrī Meghālaya Gauḍīya Maṭha-Tura, West Garo Hills (Meghalaya)
18. Śrī Śyāmasundara Gauḍīya Maṭha-Milanpalli, Siligudi, Darjeeling (W.B.)
19. Śrī Madana-mohana Gauḍīya Maṭha-Mathabhanga, Kuchbihar (W.B.)
20. Śrī Kṛti-ratna Gauḍīya Maṭha-Śrī Caitanya Avenue, Durgapur (W.B.)
21. Śrī Mādhavajī Gauḍīya Maṭha-1, Kalitala lane, P.O. Vaidyavati, Dist. Hugali (W.B.)
22. Śrī Gaura-Nityānanda Gauḍīya Maṭha-Rangapur, Silchar, 2 Kachada (Assam)
23. Śrī Triguṇatita Suradhi āśrama-Gadkhali, Navadvīpa, Dist. Nadia (W.B.)
24. Śrī Gauḍīya Vedānta Catuṣpāṭhī-Manipur, Navadvīpa, Dist. Nadia (W.B.)
25. Śrī Gauḍīya Dental Clinic-Deyarapada Road, Navadvīpa, Dist. Nad



Books available from:
Śrī Keśavajī Gauḍīya Maṭha
Mathurā, U.P. 281001, India
Tel: (0565) 409453
Gauḍīya Vedānta Publications
Website: www.igvp.com
E-Mail: gvp@igvp.com

Śrī Rūpa-Sanātana Gauḍīya Maṭha
Sevā Kuñja, Vṛndāvana, U.P. 28112, India
Tel: (0565) 443270

Śrī Devananda Gauḍīya Maṭha
Tedarīpāḍhā
Navadvīpa, West Bengal

Śrī Gour Govinda Gauḍīya Maṭha
32 Handsworth Wood Road
Birmingham B20 2DS, England
Tel: 0121 682 9159